



"GO RATHER TO
THE LOST SHEEP OF THE
HOUSE OF ISRAEL"

from
JUDAISM
to
CHRISTIANITY



Class BV2623

Book G5A3

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THE AUTHOR AND FAMILY.

FROM
JUDAISM
TO
CHRISTIANITY
AND
GOSPEL WORK AMONG THE HEBREWS.

—BY—
Frederick C. Gilbert
F. C. GILBERT
A HEBREW CHRISTIAN.

*Author of "Practical Lessons from the Experience of Israel
for the Church of To-day."*



GOOD TIDINGS, CONCORD, MASS.

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Bring Christ to View.



O Christians, in the Master's name,
Remember those outcast,—
The scattered ones, the Hebrew race,
The shadows of the past ;
Bring Christ to view,
And help the Jew.

Like broken branches are the tribes,
From God's own living vine,
Yet tendrils may be grafted in
And around the root-stalk twine ;
Bring Christ to view,
And help the Jew.

The Jew and Gentile may be one
In Him to whom we bow,
'Tis ours to give the light of truth,
To teach them Jesus now ;
Bring Christ to view,
And help the Jew.

Think what we owe the Israelites,—
Their prophets spake of old
The words of life from Heaven's throne,
More precious than fine gold ,
Bring Christ to view,
And help the Jew.

The holy city is above,
Jerusalem the fair ;
And by and by the church of God
Will all be gathered there ;
Bring Christ to view,
And help the Jew.

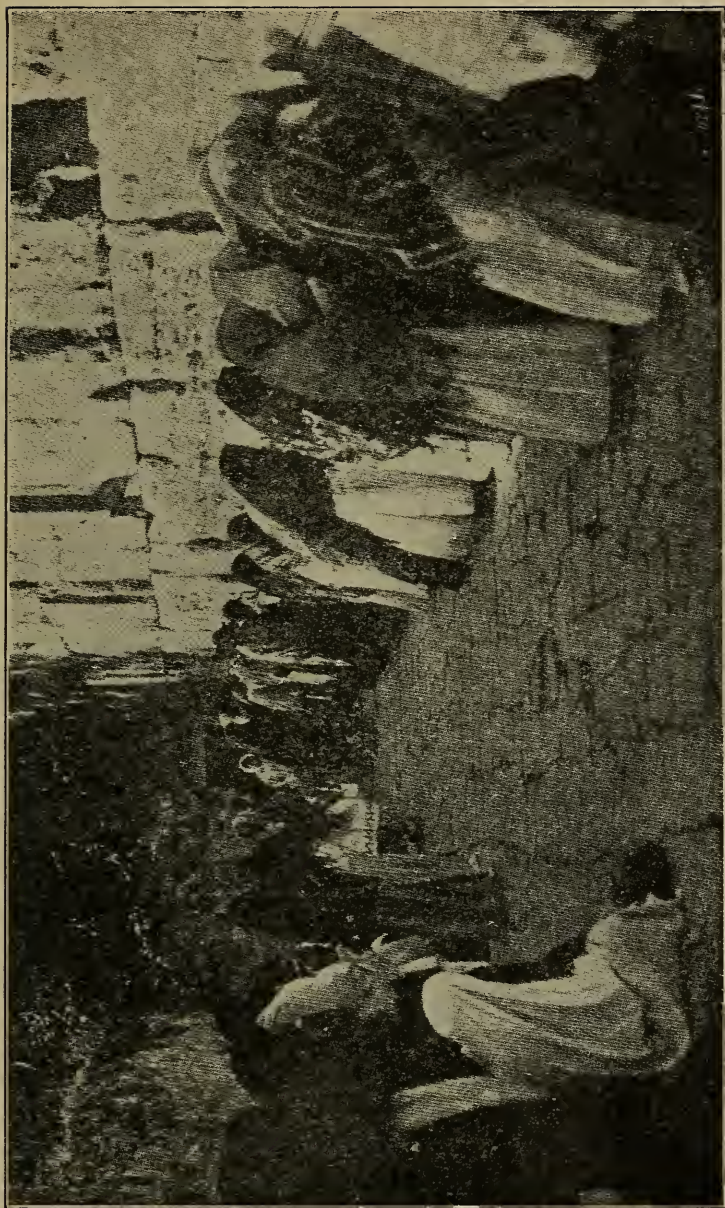
Eliza H. Morton.

“I say then, hath God cast away His people ?”

“I also am an Israelite, of the seed of Abraham.”

“God hath not cast away His people which He foreknew.”

Romans 11 : 1, 2.



WAILING PLACE OF THE JEWS IN JERUSALEM.
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(5)

"While Israel, weak and starving, cries to heaven,
They faint, and know not why such grief and woe
Beset their lives, bring leanness to their souls,
Their outstretched hands are empty! Christian, go!

Give them not crumbs, but share the sacred Loaf.
Haste! give large measure, shaken down and pressed;
Lead them again to God's own table spread,
Show them the Christ, their glorious heavenly Guest.

That when the Father makes the marriage feast
For His dear Son, around the table vast,
May gather Jews and Gentiles, side by side;
No difference then—all one in Christ at last "

—Selected.

AUTHOR'S PREFACE.

THE Psalmist tells us in the word of God: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Ps. 66: 16. For years there have come to the author many requests, queries, and suggestions concerning the way he was brought to Christ. Every Bible student knows that on account of conditions which have existed among the Jews for nearly two millenniums they have been a blind people concerning the redemption which is in Christ Jesus. Paul says that they have a veil over their minds.

The author, having been in the ministry for nearly a score of years, has repeatedly been urged by friends to relate the experiences which led him to become a follower of the Master. This is one reason for the appearance of this volume. Although the book has been in preparation for nearly two years, the many duties incident to the work among the Jews have hindered its presentation prior to this time.

During the past few years there has arisen on the part of many of the children of God a strong desire to learn more about Jewish home life and Jewish ways. This desire we believe is not due to a needless curiosity on the part of the Christian people, but because there are many who are convinced that the time is here when the Lord Jesus is to give the lost sheep of Israel an opportunity to learn about His coming and kingdom ere He shall return

in power and great glory. This fact has suggested the idea of presenting the customs of the Jews in a way that will make Abraham's seed more easily understood. If the habits of the Jews were better known, the children of God would enter more sympathetically into the life of the Jewish people, and would be better prepared to help them to a knowledge of their own Messiah, Jesus.

This will give a second reason why this volume is now presented to the many friends who are interested in bringing the gospel to the lost sheep. The Jew is brought more vividly to the attention of the reader by giving a more clearly defined idea of Jewish manners. In this way it is hoped that many people may better understand how to bring Christ to view to help the Jew.

It is the hope and the prayer of the author that the Lord Jesus may use the frail words and the imperfect expressions to bring glory to Jesus Christ, the "King of the Jews," that other hearts may love Him more and adore Him with greater intensity. What Jesus has done for Jews He is still able to do.

F. C. GILBERT.

CONCORD, MASS.,

September, 1911.

TO THE READER.

WHEN the book, "Practical Lessons from the Experience of Israel for the Church of To-day," was published some years ago, the author received many encouraging words from readers saying that the Explanatory Notes and numbered paragraphs were a great help in becoming better acquainted with the work. That the reader might find much more easily the text references and the Explanatory Notes, a similar method has been adopted in this work. The figures in the body of the work indicate texts of scripture references, which will be found at the foot of the same page. The letters in the body of the work indicate a note, which will be found at the close of the chapter in which the letter is given.

The number of the paragraphs in the body of the work is also given in the Explanatory Notes for easy and ready reference. Book references and authors are indicated generally in the notes at the close of each chapter.

The Jewish background of the work may help the reader to a better understanding of many texts in the Bible not so easily, nor usually, understood. Hence the author has endeavored not merely to make the work autobiographical but also instructive.

The work is sent forth with the prayer that the reader may be helped in the perusal of its contents. He is asked to especially bear before the throne of God's grace the millions of the children of Abraham who have helped bless the world to so large a degree.

F. C. G.

"THERE are Jews everywhere, and to them the light of present truth is to be brought, that they may have an opportunity to accept it. There are among the Jews many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord will work. He will do wonderful things in righteousness. What we need is an understanding of the word of God. We need to keep the principles of this word in mind, that we may proclaim the truth in its purity and harmony, as it is given in the Scriptures."

—*E. G. White.*

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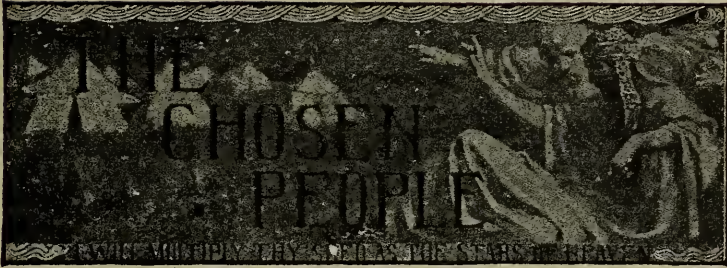
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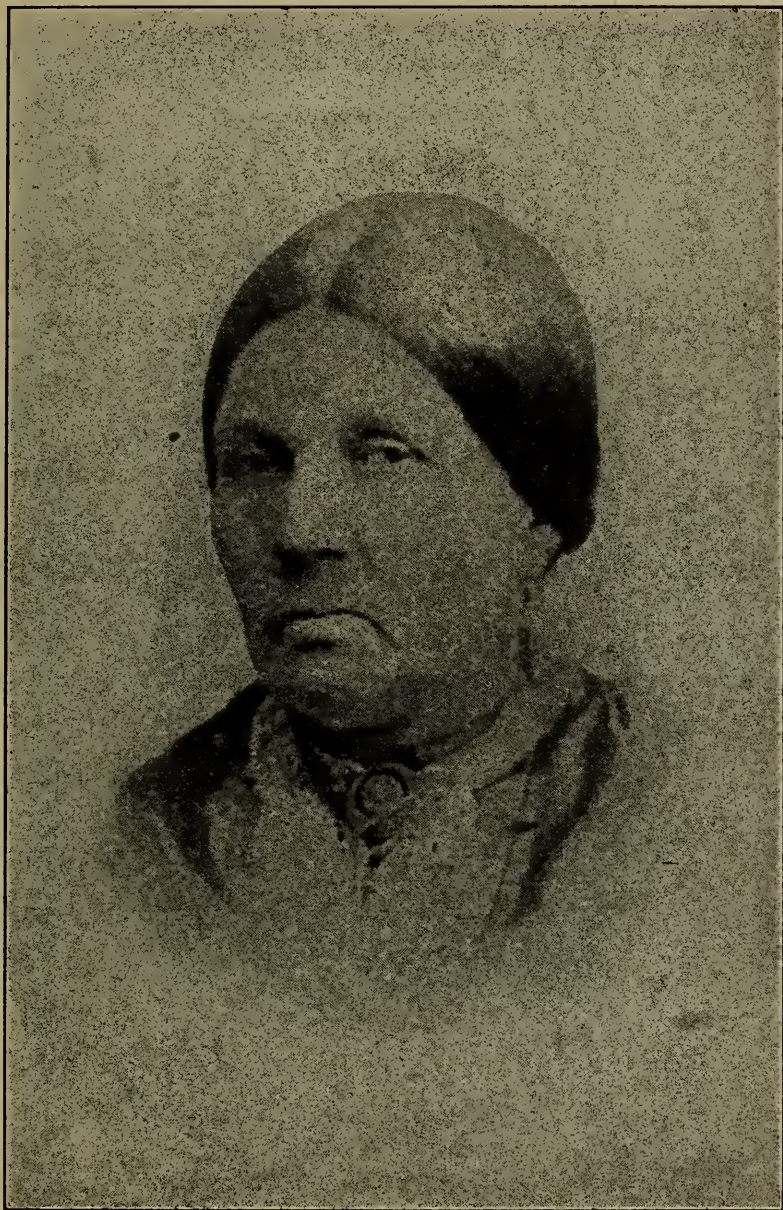
CHAPTER I.

PARENTAGE AND EARLY LIFE.

I. THE parents of the writer were born in Russia, and having both been reared as strictly orthodox Jews, they followed very closely the laws and customs which had been handed down among the Jews for many generations. Like thousands of others, they sought to flee from the persecutions of Russia; for the Jews there are not allowed to live, and are scarcely allowed to die. For centuries the persecutions of the Jews have been terrible, and the reader can hardly imagine the awful things which are perpetrated against the Jews; the most of the persecutions are carried on in the name of Christianity. (*a*)



PICTURE OF MY FATHER.



PICTURE OF MY MOTHER.

2. Soon after their marriage, my parents left the land of their oppression, and went to Germany, where they remained a few years. They were married young, as is customary among the orthodox Jews; for it is one of the rabbinical regulations and strict commands. In the "Ethics of the Fathers," one of the most stringent commentaries, it is commanded that marriage must take place at eighteen. (*b*)

3. After a brief stay in Germany, they went to England, where were born to them eight children, the writer being the youngest of the family. It is the earnest desire of the pious Jewish parent that at least one of the children of the family shall be a rabbi, or teacher. Of course it is desirable that there be more than one, as a teacher, or rabbi, brings much honor to his family. There have been so many laws and commands made by the rabbis concerning themselves, that a rabbi has come to be regarded as a sort of deity.

4. That the reader may form a clearer conception of what the rabbis have done, we here insert one law as taken from the "Ethics of the Fathers:" "Thou must consider no honor greater than the honor of the rabbi, and no fear greater than the fear of the rabbi. The wise men have said, 'The fear of thy rabbi is as the fear of God.'" It was no doubt because of this attitude on the part of the rabbis, and the fear of men thus produced upon the people, that the Saviour told the Jews not to desire the title of "Rabbi." ¹

¹ Mat. 23:6-8.

5. The father of our family was exceedingly pious, in many respects more so than the average strict orthodox Jew. Three times a day he would attend the synagogue service,² besides spending a large share of the Sabbath day in religious devotion, both in the synagogue and in the home. In fact, every thought of his life seemed to be religious from the standpoint of the law and of the interpretation of it as expounded by the rabbis.

6. It was in the midst of such an atmosphere that the writer appeared in the humble home in London, on September 30, 1867. According to the Hebrew reckoning of time, it was on the second day of the Jewish New Year. (c) It must be remembered that the orthodox Jews, even in their dispersion, follow strictly Jewish ways and methods ; and when any event is to take place, it is always considered from the Jewish reckoning.

7. As I was born on the evening of the second day, it was practically part of the next day, and just one week before the Day of Atonement.³ It is generally known that the Jews to this day practice the rite of circumcision which God gave to Abraham ;⁴ and on the eighth day, the male child has to be circumcised. This rite is so highly regarded, that however bad a person may be, whatever his sins are, however heinous, if he will only follow out this ceremony, and have this rite performed, all other things will be forgiven him.

8. The familiar reader of the New Testament can appreciate something of the multitudinous traditions the Jews

² Ps. 55 : 17 ; Dan. 6 : 10. ³ Lev. 23 : 26, 27. ⁴ Gen. 17 : 9-13 ; John 7 : 22, 23.

had on Sabbath observance, from the experiences the Saviour had with the rabbis.⁵ But as strict as were these teachers, circumcision was always allowed on the Sabbath. This the Saviour Himself reminded them, when they were trying to condemn Him for performing some good work on that day. In fact, the rabbis go still further, and claim that the reason why the Lord made the world was that He might create man upon it, so that this important rite of circumcision might be performed. Therefore, everything in the world depends upon the carrying out of this ceremony.

9. As a result of the abundance of these customs and traditions, the Jews are a very superstitious people. Everything has certain signs and peculiar meanings. So if a child is born just one week before the Day of Atonement, it is considered unusual and remarkable, because the circumcision will have to take place on the Day of Atonement. This day is of great sacredness to the Jews. More will be said concerning this in future chapters. (*d*) It was decided by the parents that God must have some peculiar work for this child to do, and therefore the circumcision must take place, not only on this Day of Atonement, but also in the Great Synagogue of London. This synagogue is located in the very heart of Jewry, and is regarded as the center of all religious life throughout the United Kingdom and all the British possessions. (*e*)

10. In connection with this synagogue they had the *Beth Din*, the house of judgment, a place where all important questions which affected the Jewish community were con-

⁵ Matt. 15: 1-9.

sidered and discussed. It was here that *Dayan*, the judge, had his office, as did also the Chief Rabbi of all the Jews in the territory of England, and it was with this synagogue that the Rothchilds and other of the most wealthy and pious Jews were connected.

11. The writer's godfather, and the assistants at this service were the most devoted Jews of the synagogue, and when the Day of Atonement was over, his parents were the recipients of many valuable and costly gifts, besides many Jewish benedictions. It was felt that Jehovah must have something unusual in store for the child and the family; and it was decided that if his life were spared, he would be the rabbi, or teacher, of the family. From earliest infancy everything was done that Jewish parents could do to keep this thought uppermost in the child's mind; all teaching and praying had this in view.⁶

12. The Jews still hope and pray and look for Messiah to come the first time (*f*); and they hope that if from his earliest childhood they instil correctly the true teaching in the child's mind, they will be rewarded with a rabbi who shall be not only a great teacher, but perhaps a forerunner of the Messiah himself. (*g*) This is the thought and hope in every pious mother's breast, as she tenderly and carefully cares for the babe in her arms.

⁶ Deut. 6 : 6, 7.

EXPLANATORY NOTES.

PARAGRAPH 1 (*a*).—See chapter 22 of this book, on the “Persecutions of the Jews.”

PAR. 2 (*b*).—Rabbi Judah Ben Tamai says : “ At five years of age a child should study the Bible ; at ten the Mishna ; at thirteen to observe the precepts ; at fifteen to study the Gemara ; at eighteen to enter into wedlock.”

PAR. 6 (*c*).—See “ Practical Lessons from the Experience of Israel,” by the author, p. 317.

PAR. 9 (*d*).—See chapter 3, “ Youthful Education.”

PAR. 9 (*e*).—See “ Children of the Ghetto,” by Zangwill.

PAR. 12 (*f*).—In the “ Jewish Daily Prayer Book,” English edition, in the first prayer, called “ Yigdol,” is found the following statement : “ He will send at the end of the days our Messiah.”

PAR. 12 (*g*).—Doubtless this idea has been in vogue for many centuries, and had its origin in Ruth 4 : 14, 15.

Jewish Children.



Dos't mind how in the olden days
The children did hosannas sing,
As Christ came to Jerusalem?
Sweet heralds of the coming King.

To-day from little Jewish tongues
I've heard, oh wondrous melody,
That dear old hymn, "I've Found a
Friend in Jesus," He is all to me.

Dids't read how Rachel o'er her babes,
Uncomforted and hopeless, wept,
When Herod slew the innocents,
And Judah's homes with sorrow swept?

To-day I've seen a Rachel weep
Above a still, white childish form,
While whispered word of Jesus soothed
The agony, and calmed the storm.

Dids't ever see a hardened face
Grow soft and gentle as they heard
The story of the dying Christ,
And how he rose,—from God's own word?

Dear friends, I've seen them come to scoff,
And go away to weep and pray.
All things that came to pass of old,
Are living truths again to-day.

MINNIE A. SANDERSON.

Daled,	Gimel.	Beth.	Aleph,
ד	ג	ב	א
Cheth.	Za-yin.	Tau.	He.
ח	ז	ו	ה
Lamed.	Chaph.	Yoth-Yot.	Teth.
ל	כ	י	ט
A-yin.	Lamech.	Nun.	Mem.
ע	ם	נ	מ
Resh.	Koof.	Tzadi.	Pe.
ר	ק	צ	פ
		Taw.	Shin.
		ת	ש

Finals.
 ׀ ף ׁ ם ׃

Hebrew Alphabet.

CHAPTER II.

A JEWISH HOME.

1. INASMUCH as the orthodox Jews are the same the world over, it will be in place to give the reader a clear idea of a Jewish home, that he may better understand the social as well as the spiritual atmosphere which pervades a Jewish house. He will better understand the Jewish religion, and why it is that the Jews as a people, while claiming to be loyal to Moses and the prophets, are at the same time bitter against the Christian religion, especially as it is expressed in the teachings of the New Testament. ¹

2. It should be remembered that there is nothing, absolutely nothing, which concerns the Jew but what is regulated by the rabbis. All their teachings have been collected, and, as a result, we have what is known as the "Talmud." The Talmud is in reality a commentary on the Mishna, and the Mishna is a commentary on the Old Testament. The Mishna contains the comments which the rabbis and scholars have made concerning the different parts of the Bible, and the Talmud consists of the comments the rabbis have made on the Mishna. (*a*)

3. It is not infrequent, when one desires the authority of a certain custom, to say that Rabbi so-and-so said in the name of another rabbi, who heard it from some other rabbi,

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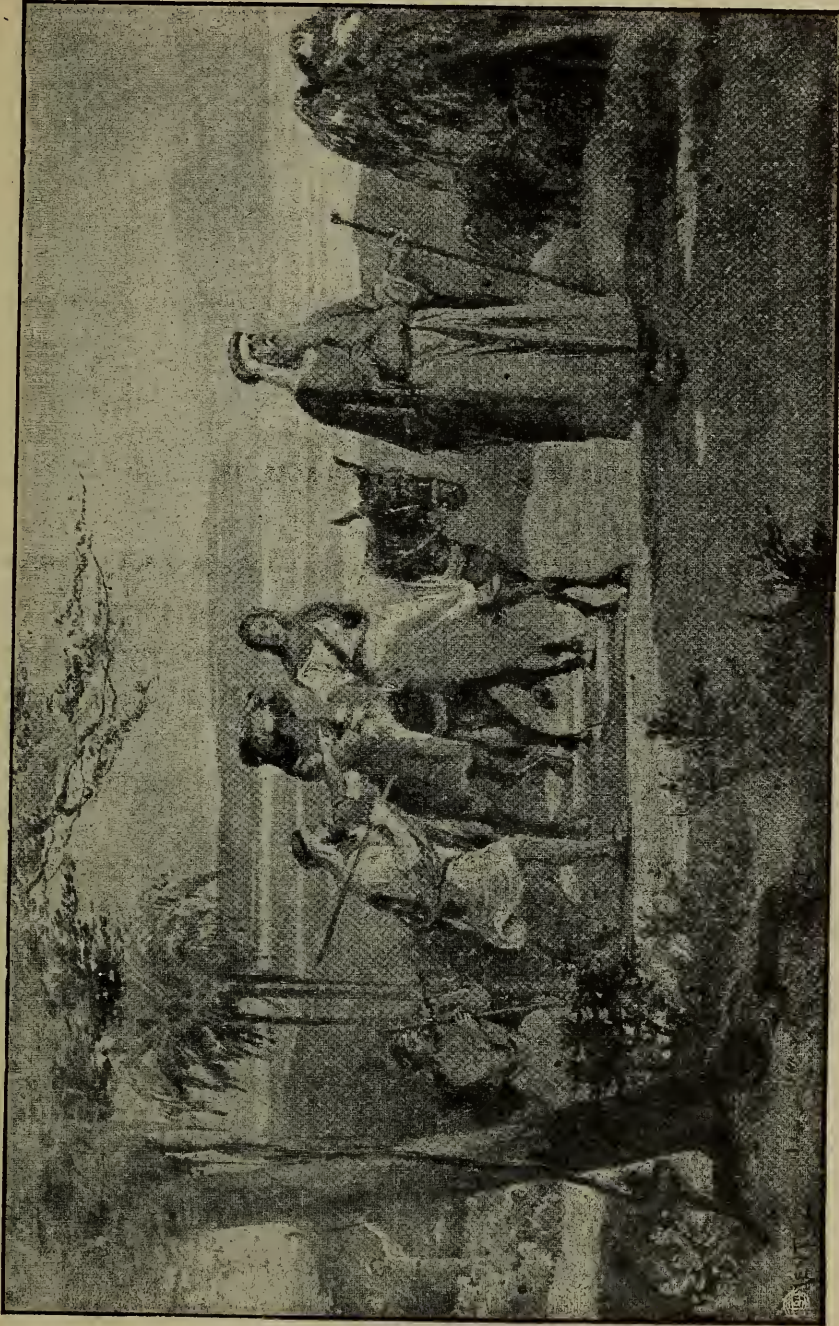
¹ John 9 : 28, 29.

who was told it by a disciple of a certain great teacher, or *tana*. To illustrate: In the Talmudic tract, *Erubin*, mixture, is contained the following discussion: "Said Rabbi Assi in the name of Rabbi Johannan, 'A courtyard must have two enclosures.' Said Rabbi Zera to Rabbi Assi, 'Did Rabbi Johannan indeed say so? Didst thou not thyself state in the name of Rabbi Johannan, that the enclosure of a courtyard must measure at least four ells? And if thou wouldst explain Rabbi Johannan's dictum to signify that the enclosures would have to be four ells on each side of the angle, did not Rabbi Adar bar Abhimi state before Rabbi Hanima bar Papa?' " etc., etc.

4. To the believing parents, everything that is taught is true, no matter what it is; and this same principle is inculcated everywhere. The child from infancy is taught that whatever it is told is right, and no questions may be asked as to the how or why of things.

5. The father is the priest and ruler of the household. This is true in the absolute. His word is law, and his authority is indisputable. He endeavors to train his family in the fear of the Lord, and his ideas of things are supposed to be accurate. Every one has to be in complete submission, from the mother to the youngest child; and, while the head of the family endeavors to make all others happy, happiness must be found in harmony with what he says and does.

6. The basis for this strict obedience and mandatory authority is taken from the words of the Lord concerning Abraham: "For I know him, that he will command his children and his household after him, and they shall keep



ABRAHAM LEAVING HOME IN OBEDIENCE TO THE CALL OF GOD.

the way of the Lord, to do justice and judgment." Gen. 18:19. The rabbis claim that this means that it was God's will that Abraham should command his family to do his bidding. Inasmuch as Abraham is the father of the Jews, it is the bounden duty of every father to see that his household does as he tells them.

7. The reader can perhaps better appreciate what the Saviour and John the Baptist meant when they told the Jews not to make their boast of Abraham, that he was their father, and they were his children.² To be a child of Abraham meant to do as Abraham did.³ But this the masses of the Jews did not do.

8. The mother has very little to do in controlling the family, or in influencing the children, save that she is to do as the husband says, or as she has been taught by her parents. It should be remembered that the rabbis have so perverted the teachings of the word of God that the girl and mother are of very little use save in doing culinary work and looking after the affairs of the house. This is due largely to the misinterpretation of the Scripture, and perversion of the truth. Here is an example or two:

"There are ten sorts of disqualification, and every one in whom one of them is found, he is disqualified from giving evidence; and these are they,—women, slaves, children, idiots, deaf persons, the blind, the wicked, the despised, relatives, and those interested in their testimony. Behold these are the ten."—*Hilcoth Adus*, "*Laws of Witness*."

9. We here see that women are placed in the same class

² Matt. 3:9; John 8:39.

³ John 8:39.

with slaves, idiots, and wicked persons. This is entirely contrary to the word of God. But the rabbis seek to free themselves from embarrassment by saying that the reason "women are disqualified by the law from giving testimony," is because the Scripture says that evidence must be given by the "mouth of two or three witnesses," and the word *witnesses* is in the masculine gender, and not in the feminine.⁴ And they further state that the law says, Thou shalt teach thy children diligently.⁵ Here also the word children, *-la-vo-necho*, literally means male children, and not female.

10. Many other texts are used to support their wrong and erroneous theory, till they have convinced the masses of the Jews that woman is not only incapable of bearing testimony, but is irresponsible in religious life. This is evident from the two following prayers, which are offered daily in the synagogue, and from the law which the rabbis have made. Here are the prayers. The man's prayer:

"Blessed art thou, O Lord, our God, King of the Universe, who hath not made me a woman." The woman prays: "Blessed art thou, O Lord, our God, King of the Universe, who hath made me according to His will."

Should there be a thousand persons in the synagogue gathered for worship, the service could not begin till there were at least ten males, and each male must be not less than thirteen years old. Here is the law: "It is necessary that all these ten be free and adult men." (b)

—"Laws of Life."

11. Thus woman not only has been degraded, but has

⁴ Deut. 17:6; 19:15. ⁵ Deut. 6:7.

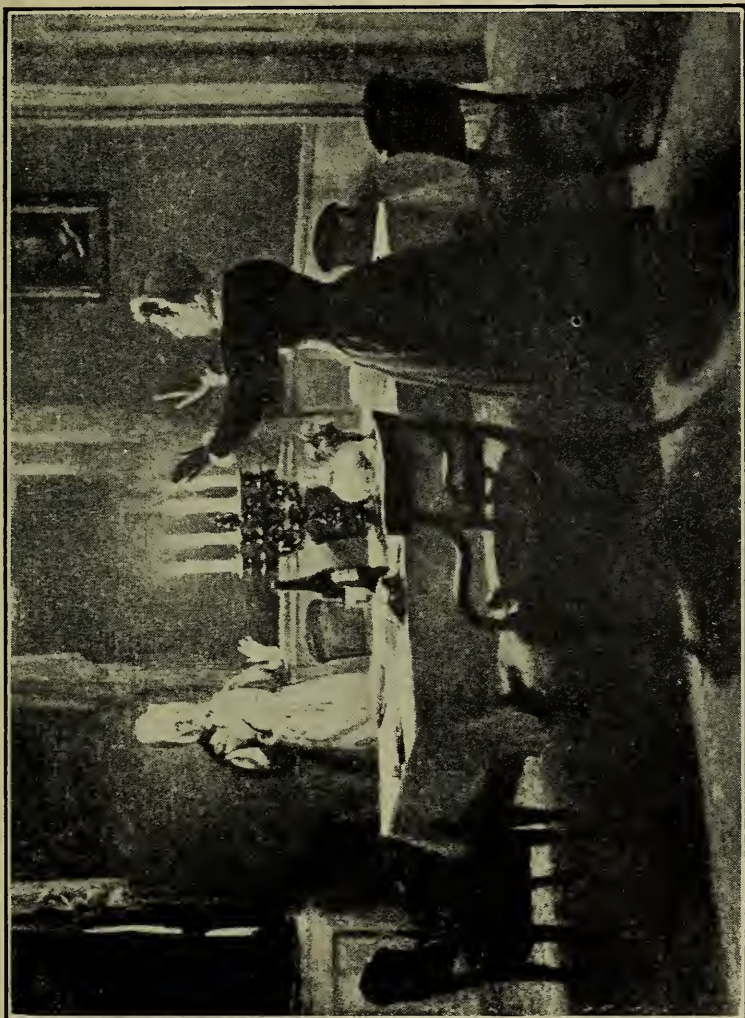
been made unusually irresponsible. So that from the birth of the girl till her marriage, the father is responsible for her ; and from her marriage till her death, her husband bears her religious and moral responsibility. Should she, however, remain unmarried, she is obliged to bewail her virginity.⁶

12. It must be said, however, that the children are taught obedience to the mother, but this is due largely to the influence of the father, enforcing it upon the child. The mother seeks to bring up the child to the best of her ability in the fear of God, so far as she has been orally instructed. The reader must recognize that, in view of the rabbinical teaching concerning women, very few of them are educated in European countries where the rabbis hold sway, and where orthodoxy has preeminence. But the girls are taught, from generation to generation, by oral instruction from the parents. This is faithfully treasured, and the mother does her best to impart it to the child ; for the more effectively she performs this labor, the more will be her reward in heaven, and the more will heaven look with favor upon her efforts, and will give her a son who will be of much service in the cause of Judaism.⁷

13. On every hand the effect and influence of rabbinical teaching is seen. When the children awaken in the morning, the first thing they are to do is to wash their eyes and the tips of their fingers. The reason is, the rabbis have taught that little demons are apt to gather at the tips of the fingers during the night, and should these not be washed

⁶ Judges 11 : 36-40.

⁷ Ruth 4 : 11, 12.



JEWISH WOMEN BLESSING THE SABBATH CANDLES.

prior to placing them on the eyes, these little imps might cause blindness. If the child should consider this story rather amusing and esteem it lightly, an impression of some form would certainly follow, either mental or physical, and the matter would never be questioned again.

14. The children are taught from infancy by the mother, and this teaching includes a knowledge of the Messiah. All the prayers are prepared by the teachers, and read from books. While they are filled with texts of Scripture, they simply express the sentiments the rabbis have placed upon them. Hence, the home teaching is of that character that the prayer-books and the parents' teaching are not only Heaven's teaching, but the words of the rabbis are placed on an equality with the words of God.

15. The Sabbath and the holidays are periods of very great interest. These are times when the children anticipate something more than on ordinary days, even to the bread and to the wine. At the beginning of the Sabbath, the mother will light the candles known as the Sabbath lights. This is done in order that the Sabbath may bring light and blessing to the house.* The children have to remove everything from their pockets. If anything is carried on this day, it is a burden; and the Bible says there must be no burden borne on the Sabbath days.⁸ Until the boy is thirteen, he is permitted to carry a pocket-handkerchief, for he, too, is not responsible till that age, a reason for which is given in chapter four, paragraph one. After that age, he is not supposed to be burdened even with this necessary arti-

⁸ Neh. 13:19.

cle, as it, too, is carrying a burden. The rabbis, however, have explained this command by saying that men may carry it around the waist as a part of the clothing. The women may carry it around their arm, and make it a part of their apparel. (c)

16. In the doing of all this, they believe they are doing the service of God and carrying out the will of the Lord. Nearly always a command in which there is a blessing pronounced, begins like this :

“Blessed art thou, O Lord our God, King of the Universe, who hath commanded us,” etc., etc., though the rabbis acknowledge they made the law.

17. The Jews do not perform any work on the Sabbath. It is true they are obliged to have fires, especially in cold weather ; but this obstacle is overcome by securing a Sabbath Gentile. The business of this Gentile is to take care of the fires, extinguish all lights, and perform all things necessary to be done on the Sabbath for the comfort of the home, which a Jew may not do. Should you ask for an explanation, you will be informed that the Bible says concerning the Sabbath, “In it thou shalt not do any work.”⁹ Should you ask, however, why the Gentile works when the same law says, neither thou, thy son, thy daughter, thy manservant, thy maidservant, nor thy stranger ; that is, a Gentile, shall do any work, you are answered in a manner very effective. Of course the parents will seek to convince you that it must be so because the Bible says so ; and what the Bible does not say the rabbis have said. Inasmuch as

⁹ Ex. 20 : 8-11.

we are taught to have the same respect for the rabbis as we have for God, the word of the one is as binding as the word of the other. It is absolutely necessary that we believe what the parents say, for the law says, Honor thy mother and thy father. Therefore the question is answered, and it must settle it forever.

18. While the children are taught many things from the Scripture by the parents, as contained in the prayer-books, there are many stories which are told the children against the gospel of Christ, in such a manner as to make the child believe that the one is as true as the other. Many of these tales are so awful that they could not be put on paper. They used to be written in the Talmud many centuries ago; but in the fifteenth century some of the readers of the Talmud among the Gentiles, discovered these sayings. As a result, this edition of the Talmud was destroyed; and there are but two copies in existence which contain these vile and bad stories. (*d*)

19. It is clearly impressed on the mind of the child that Jesus not only was a bad man, but was really an improper child. This is taught to so impress the child that it will be impossible ever to get his attention to any of the true claims of the Messiahship of Jesus, from the fact that the Bible does not allow such a person to come into the congregation of the Lord, not even to the tenth generation.¹⁰ All the miracles of Christ are explained by a lot of fairy tales and anecdotes, such as, Jesus went into a dye shop and threw a lot of clothing into a vat, and each piece

¹⁰ Deut. 23 : 2.

came out a different color. The miracle of the resurrection is overcome by a story that Jesus went into the temple and learned the name of Jehovah and the letters of the name. Finally He cut out a piece of flesh from under his knee, and there deposited the card with the holy name on it. After three days He was reminded of His having taken that card with the name, which He then removed. After He learned the letters He was able to do great wonders, even to fly in the air. These and many similar tales are taught the children as part of their religious life, and this breeds within them such hatred and contempt for the Christian religion. At the same time they are taught to love and respect Moses and the prophets.

20. In a book called, "Ethics of the Fathers," chapter 1, is found the following:

"Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, the elders to the prophets, the prophets to the men of the Great Synagogue. They said," etc., etc. In this way, the rabbis are connected with Moses and the prophets, and the words of one are as true as those of the other. The words of the oral law, the law of the rabbis, are as sacred and as holy as the law of Moses.

21. On the walls of the room in nearly every orthodox Jewish house is found a picture of Moses with the scrolls of the law in his hands, and various pictures of great rabbis, that reverence for the one may be taught as much as for the others. The groundwork is well laid, and the foundations are built strong and deep. The more pious the parents, the more the teaching will be impressed, and the more the child will have his mind fixed with such things.



SCROLL OF THE LAW.

22. This was the lot of the early years of the writer at his home with his parents and relatives. Judaism was everything beautiful and sacred, and the future was looked forward to with much pleasure, when the rabbinical school would be entered and more of the teaching be received.

EXPLANATORY NOTES.

PARAGRAPH 2 (*a*).—See “Practical Lessons,” chapter 2.

PAR. 10 (*b*).—The writer well remembers when a boy he was obliged at times to wait at the street corners near the synagogue and hail *men* to come to the service, in order that there might be ten grown male adults present that the service of God might be conducted.

PAR. 15 (*c*).—Such teachings fully justify the actions of the Saviour as recorded in Matt. 23:13-38.

PAR. 18 (*d*).—The best information the author can gather is that one copy of the Amsterdam Talmud which contains these statements is in England and one copy in the United States.

CHAPTER III.

YOUTHFUL EDUCATION.

1. IN harmony with the Jewish law, the writer entered the Jewish school at the age of five ; for the child must begin to study the Bible at that period. (a) From three to five hours were spent with the rabbi each day, in addition to attending the synagogue two or three times each day, and also spending several hours in a Jewish English school. The rabbi begins his work by teaching the boy the Bible, and at the same time he is taught the prayers. Part of the time he learns the one, and the rest of the time, the other. The teaching is not given individually ; there is generally a class formed ranging from ten to twenty-five, and these all repeat the teaching in concert. The reader can imagine what may happen under such circumstances when there are a number of boys learning that way. This school is called, *Talmud Torah*, the teaching of the law.

2. After learning the rudiments of the language, the book of Genesis is the first thing read. The writer well remembers some of the interesting things he discovered when attending the rabbinical school. Having been taught that there was a singular and a plural, and the plural number was formed by adding a final *mem* to the singular, it seemed strange to him that the word *God*, found so many times in the first chapter of Genesis should every time be in the

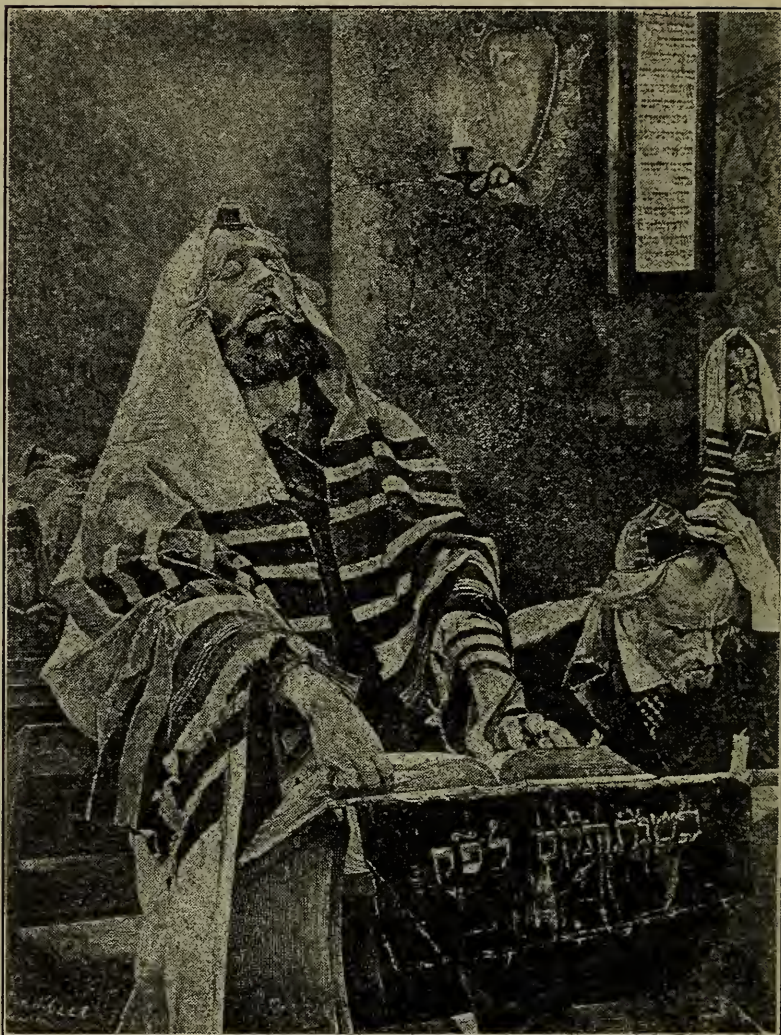
plural number. Thirty-one times the word is contained in this first chapter, and not once is the word used, *El*, literally, God; always it is written *Elohim*, literally, Gods. As soon as I was able to grasp any form of translation, I was then introduced to the wisdom of the sages, and there are many of them that the child becomes acquainted with before he reaches the age of twelve. (b)

3. Among the first prayers the boy is taught, is the one concerning the Messiah. Here it is :

“He will send our Messiah in the end of the days to redeem those who hope at the end for his salvation. God will raise the dead according to the abundance of His mercy ; blessed be the name of His praise unto all eternity.” (c)

It certainly seemed good to learn that there was a deliverer coming, and that we Jews would sometime cease from our labor and sorrows, and that all our Jewish friends and relatives who had died would awaken from the dead, and live once more together in Jerusalem where none would make us afraid or molest us. While I mused on these things the fire kept burning.

4. The rabbi seeks to impress the child that he not only must learn to read the Bible and to pray, but he must also commit to memory what he reads, because by so doing he will accomplish two things : First, he will not need to be loaded down with the books of the law ; and secondly, people will have the greatest respect for him because of his superior knowledge,—knowledge of the law, and knowledge that will be retained forever. There is much said in the Talmud concerning disciples or scholars who do not memorize and who do not retain knowledge, and the child is



READING PRAYERS IN THE SYNAGOGUE.

taught that this is disgraceful. Here is one law, for instance :

“ Rabbi Dorsethai, the son of Jonai, in the name of Rabbi Myer, said, Whoever forgetteth anything of what he hath obtained by study is considered in Scripture as having endangered his life ; as is said, ‘ Only take heed to thyself, and guard thy soul diligently, lest thou forget the things which thine eyes have seen.’ ”—“ *Ethics of the Fathers.*”

5. It did not take the writer long before he had committed the morning prayers and the evening prayers, the Sabbath prayers, and many of the holiday prayers. The rabbis have prepared a different menu for every occasion. For instance, the morning prayers consist of reading about one hundred and twenty pages of reading matter containing selections from rabbinical addresses, what the priests did on certain occasions in the sanctuary, the repetition of a number of Psalms, eighteen benedictions, each one growing longer as the end of them approaches, and all telling of what God did in the past days. They are simply relics of a dead past, although there is a tendency on the part of the reader of these prayers to think that some of them may refer to what God is doing for the Jews now. Often the child feels like asking some questions on this point, but here he has to be guarded, for the rabbi is vested with powers plenipotentary, and he is apt to use his authority in a very impressive manner. The child, therefore, is willing for peace and harmony's sake to waive many of these questions, even though he be not satisfied.

6. The afternoon and evening prayers are apt to be more brief, though there is a definite time to be taken for each

of them. As I was expecting to be a teacher, it was necessary that I should be at every service and spend as much time as possible. There were times when it seemed hard to have to labor and toil at so early an age, from early in the morning till late at night, and all of this effort that the favor of God might be purchased. There were times when the religion seemed not so pleasant and attractive, and a feeling arose that, after all, what was the use. But even to harbor such thoughts, was considered wicked, and so when a proper opportunity presented itself I would do more praying, that the Almighty might not feel hard against me.

7. The education along these lines was continued till I was almost thirteen, when I was to prepare for confirmation. As soon as I was able to grasp much of the Bible and of the prayers, then such commentators as Rashi, Onkelos, and others equally as great, played a large part in interpreting knowledge. If I came to a hard part of the Scriptures, and could not seem to understand it in the light of plain, simple language, then the rabbi would say,

“Now let us see what Rashi says.”

Then Rashi would tell what the Lord said and what He did not say on such and such a subject, and from his decision there could be no appeal. However, we were often taken to other writers, and they would make some added comments, though perhaps they would differ with Rashi. After a time one would almost become confused in the Bible. While these men would differ among themselves, and say even hard things about one another's opinions on the Scriptures, the boy must take it all in, agree with them all, and ask no questions. (*d*)

8. While occasionally I became somewhat perplexed, I still persevered. I continued to attend the rabbi faithfully every day, not even excluding the Sabbath. Generally I would start to attend synagogue about seven in the morning, and stay there about forty-five minutes. From there I would go to the rabbi for a short session, that I might gain a little more virtue before taking the morning meal, for fear I did not perform sufficient devotion at the synagogue. It must be remembered that one is not allowed to partake of anything in the morning in the nature of food till after the morning service, except one or two glasses of water. (*e*)

9. I was frequently consoled, however, in my morning piety, for I had to pass a certain store from the synagogue to the rabbi's, and frequently I would find pieces of money on the ground in front of the store. This occurred to me as a sort of divine favor, that I was purchasing my way to heaven, and that the Lord was encouraging me in this direction by sending me a little of the earthly store. The rabbi frequently told the children that if they were good and learned the law much and studied hard, the Lord would throw down money from heaven to them in various forms. Occasionally he would illustrate it by taking a piece of money out from under some portion of the table, and telling us an angel sent it from heaven. But no questions must be asked.

10. This finding the money occasionally, was quite an inspiration and incentive, and I often felt that I wanted to go to the rabbi's before breakfast. Shortly after the morning meal, I would attend the daily school, and, save about an

hour for dinner, school and rabbi were continued till four-thirty in the afternoon. Then there was a long session at the rabbi's which was continued till seven or eight in the evening. After this I would have to attend evening service, and then wonder whether I had learned enough or prayed enough that day to please God.

11. During the holidays, such as Passover, Pentecost, Feast of Tabernacles, New Year's, and Day of Atonement, we had many more prayers to repeat, and we were not through so early, nor did we get off so easily. We had no school during the last two holidays; that was because most of the time was spent at the synagogue. For instance, during the New Year's, which lasts two days, beginning sometime in September or October, I would start for the synagogue about seven in the morning and remain till noon. After a recess of an hour, we would start for some river or stream, and repeat a number of prayers, usually finishing with these words of Micah :

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion on us; he will subdue our iniquities; and thou shalt cast all their sins into the depths of the sea." Chapter 7:18, 19.

At the close of these words the men shake the end of their outside garment to show that they have faith to believe that the Lord has shaken their sins into the depths of the sea. This service is called *tashlich* or throwing; that is, throwing the sins into the sea.



GOING TO THE RIVER TO CAST THEIR SINS INTO THE SEA.

12. Then another service is attended at the synagogue, and after a slight intermission the evening service takes place. So that, with very little exception, the entire day is spent at the synagogue in reading prayers and in devotions, that the soul may gain the knowledge of God, and seek to please the Almighty. Should one of these days, however, fall on the Sabbath, then there is repeated the entire one hundred and fifty Psalms, from the afternoon service till the evening service. This repetition of the Psalter is the regular after-dinner menu every Sabbath day in the synagogue. Well do I remember how every Sabbath afternoon I had to go to the synagogue, and take part in chanting the whole of the Psalms before sunset. (*f*)

13. During the Day of Atonement, however, there is still less time for one's self. At the sunset of the beginning of the day, synagogue is attended. This service continues for three hours, and then you have to retire without thinking of anything earthly. As soon as one awakens in the morning, he starts directly for the synagogue, and here he is to remain until the sun sets that day. During most of these long, weary hours he has to stand in his stocking feet, as he is not allowed to wear any shoes; neither is he allowed any food nor even one drop of water. For twenty-five hours not a drop of water is allowed to pass the lips.

14. All through these early years my health was poor. I scarcely knew what it was to be free from pain for many months at a time. I was an invalid from my infancy, as I met with a serious accident when three years old by falling into an open fireplace where a raging fire was blazing, and being badly hurt. I was obliged to attend all the services

at the rabbi's, at school, at the synagogue; and all this to secure righteousness, that I might grow up to be a teacher of the law. Still I was gaining much knowledge of the Hebrew, the rabbinical lore, and the history of God's dealing with my ancestors.

EXPLANATORY NOTES.

PARAGRAPH 1 (*a*).—"Ethics of the Fathers," English edition, p. 47.

PAR. 2 (*b*).—There are at least five different commentators the child is introduced to at quite an early age: the two Targumim, Rashi, Metsidis David, and Metsidis Zion.

PAR. 3 (*c*).—"Daily Prayer-book," article "Yigdol."

PAR. 7 (*d*).—As an illustration of this, see "Practical Lessons," p. 27, par. 18-20.

PAR. 12 (*e*).—This will partly explain what Peter had reference to in Acts 2:15.

PAR. 12 (*f*).—The rabbis have divided the Sabbath afternoons as follows: Six months in the year the one hundred and fifty Psalms are repeated, and six months are devoted to repeating the contents of the book entitled, "Ethics of the Fathers."



JESUS IN THE TEMPLE AT THE AGE OF TWELVE.

CHAPTER IV.

JEWISH CONFIRMATION, AND BEGINNING TO WORK.

I. WHEN I reached the age of twelve years and nine months, I had to prepare for confirmation. When the Jewish child reaches the age of thirteen, he becomes a member of the Jewish church. This is what the Bible has reference to when it speaks of Jesus' going up to the tem-

ple when He was twelve years old.¹ After the child has passed twelve and is progressing through the thirteenth year, he is to prepare to take upon himself the responsibility of becoming a *bar-mitzvah*, a son of the law, or a son of the commandment. It is at this time that he is to bear or be responsible for his own sins, and to join the fellowship of the church.

2. One of the first things he has to do is to wear the phylacteries. The phylacteries are long, narrow strips of leather, attached to which are small square boxes containing verses of Scripture. In each verse must be found the words,

“And thou shalt bind them as a sign upon thine hand, and they shall be as frontlets between thine eyes.”²

These are worn every morning at worship, except upon the Sabbath. The reason they are not worn upon the Sabbath is because the Bible says the Sabbath itself is a sign.³ Inasmuch as the phylacteries are worn daily as a sign, it is not necessary to have two signs at the same time. Therefore on the holidays and on the Sabbath these are not worn.

3. Besides wearing these phylacteries, he must also wear a *talith*, a shawl, or a prayer garment. These are the things referred to in Matt. 23:5. (a) For three months before confirmation I had to go through this experience every morning, learning the necessary additional prayers which are included with these things, and getting ready for the great Sabbath of confirmation. In addition to this, I had to learn a portion of the law. It should be remembered

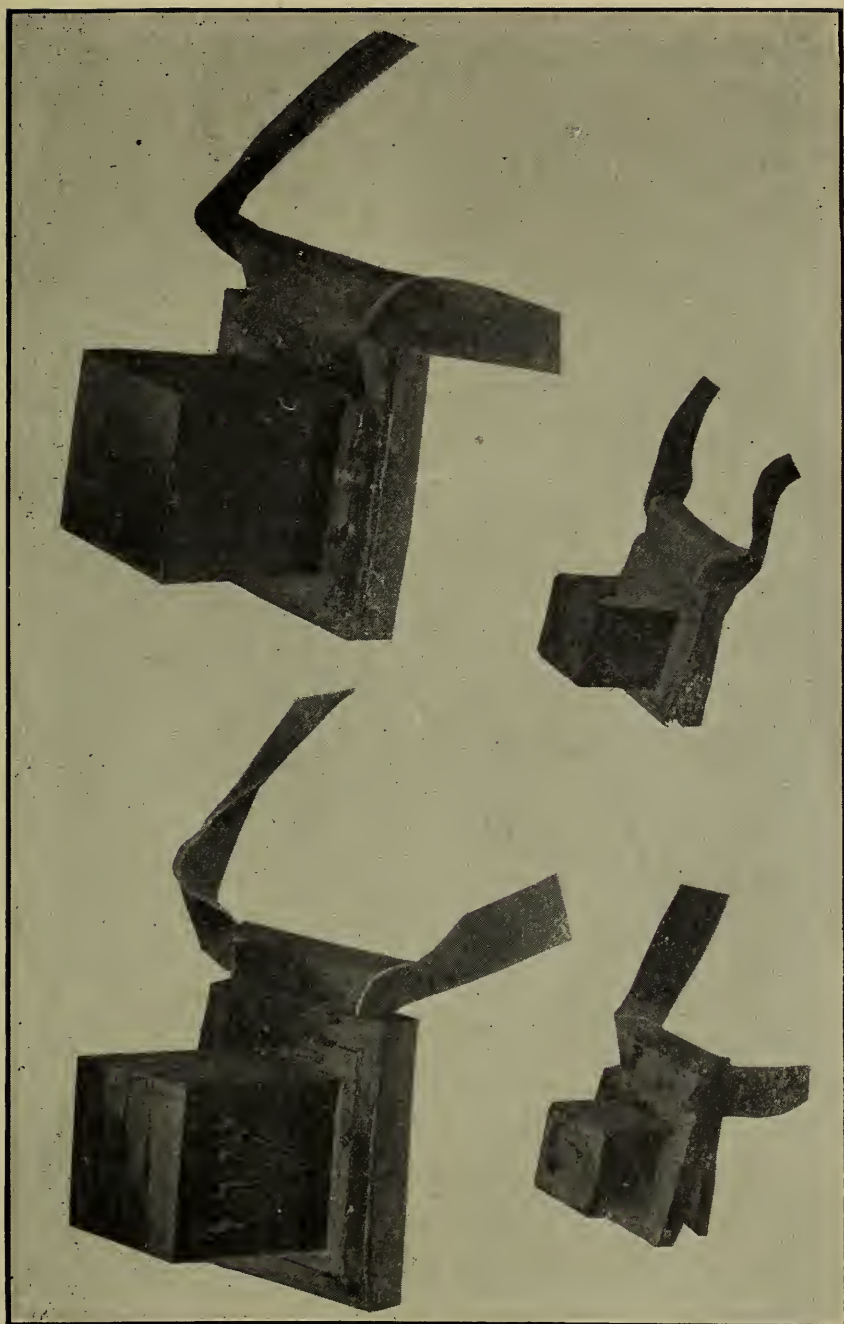
¹ Luke 2:42. ² Ex. 13:9, 16; Deut. 6:8; 11:18. ³ Ex. 31:16, 17.

that the Pentateuch, the five books of Moses, is divided by the Jews into fifty-two sections. They cover the reading of these five books once a year. Each section is subdivided into seven parts, and every Sabbath seven persons are called to the desk to have a part read to them by the cantor. This is what is referred to in Luke 4:16, when Jesus went to His home town and entered into the synagogue on the Sabbath and stood up for to read. The minister who handed him the scroll is called the cantor, or *cha-zan*.

4. It is expected that the Sabbath after the boy reaches the thirteenth birthday, he will be called to the desk where the cantor is, and have a section read to him. Before the portion is read, the called one introduces his part of the service by reading the following prayer:

“Bless ye the Lord who is blessed forever; blessed be the Lord who is blessed forevermore. Blessed art thou, O Lord, our God, King of the Universe, who hath chosen us from all people, and hath given unto us His law. Blessed art thou who hath given us the law.”

5. Should the boy expect to be a rabbi, he is to read his own portion, in addition to which he has to read the other six portions for that day to those six other persons who are called to the desk. This means that during the three months previous to this time I had to learn to read in Hebrew the whole of the thirty-second chapter of Deuteronomy, from a scroll without any points, or vowels, or punctuation, or anything to guide the tone or the sense, and had to place every word and every letter in its proper setting.



PHYLACTERIES, LARGE AND SMALL.

6. After the portion was read which belonged to me, my father came to the desk, and repeated the following words: *Baruch she-pe-tra-ne*. Literally this means, "I am blessed, now I am rid of you." The idea is this: Till the boy is thirteen, the father has to be responsible for all his sins. When he reaches this age, the boy bears his own sins and iniquities, and the father makes a public confession of his thankfulness that the time has come when he is free from this burden of responsibility.

7. This is a great event in the family, not only to the parents but also to the lad. At this time friends and relatives are invited, and a feast is made which generally covers several days. The friends all come to offer their congratulations and their benedictions. The youth is usually the recipient of many fine presents, as a sort of encouragement to continue in the study of the law, especially if he has the prospect of being a teacher.

8. Like all other boys at this age who expect to enjoy the privileges of a teacher, I had to be proficient in the law as well as in the prayer-books. So that at this age, thirteen, I was enabled to repeat by heart nearly the entire one hundred and fifty Psalms in the Hebrew; almost the whole of the Pentateuch, large portions of the prophets and the Scriptures, in addition to a great share of the daily, holiday, and Sabbath prayers.

9. But somehow my taste and desire for Judaism and all that went with it did not increase after my confirmation. It seemed such hard work, and there was so much labor and constant effort to be good and to attain to the rabbinical standard of righteousness, that I decided to give the

knowledge of the law and rabbinic rest, and informed my parents that I wanted to work. This was a disappointment to them, as they felt that I ought to be and must be more than a workingman, as a mechanic or laboring man is not very highly regarded by the rabbinical class.

10. As I grew in years my health kept failing, and I seemed unable to do much labor. I began to show some tendency towards tuberculosis, and this was not an encouragement to have me perform hard labor. At this time an uncle who was quite wealthy, and who had flourishing business interests in England and Africa, offered to give me an education, and promised to send me through Oxford or Cambridge if I desired to go. He then wished me to take charge of his business interests in Africa. This I refused, and started to learn the tinsmith business, binding myself to serve an apprenticeship of five years. I had not been at work long before my health became worse, and by the time two and a half years had gone by I was almost a wreck.

11. I was just tasting the fruits of laborious toil in my weakened condition, when I became hungry for an education. I wished I had remained at school, and had not gone to work. But it now seemed too late. I decided, however, to do something towards securing an education, and a way was opened for me to attend an evening school. I was making encouraging headway, when one evening I met with a serious injury that put an end to this ambition. Having worked a little later than usual that day, I was late in getting to school. Feeling that I must hurry to make up time, I fell and shattered one of my ribs. I said very little

about it that night to my people, as I feared if my parents knew it they would not let me attend my classes. It passed on to the next day, and though I suffered much, I would not have the matter attended to. On the second morning, however, as I tried to raise myself from bed, I found it impossible, and the suffering was intense. I then told my parents the whole story, and immediately a doctor was sent for. He found that it was too late to do for me what might have been done had he been notified sooner. Though I was in plasters and bandages for a long time, the rib never came together properly. As a result, for years one piece of bone was dislocated, and ever caused me much pain. For several years I spent much time with doctors and hospitals, still my health was getting worse all the time. I could work but very little, and the future did not hold out much hope for me.

12. At times I wondered whether I had done right in not studying for a rabbi, as possibly I might have avoided all these troubles. It looked as though I might not live very long unless I found some way to improve my health. The more I attended the hospitals, the worse I seemed to be, and I could find but little relief. My hopes for an education were shattered; work I could not do; my parents were poor, and my father did not feel friendly towards me because I had given up the desire of becoming a rabbi. To say the least, life did not seem very desirable, and death was not welcomed; for there was no hope. My interest in Judaism was not increasing, and my love for God was not very strong. I was always taught that God needed appeasing, and unless we did a great deal of repenting He

would not be pleased with us. Thus it stood with me as I was entering into young manhood.

EXPLANATORY NOTES.

PARAGRAPH 3 (*a*).—This idea is based on Numbers 15:37-39.

[illegible]

MINIATURE REPRESENTATION OF THE PENTATEUCH.

CHAPTER V.

FAILING HEALTH, AND LEAVING HOME.

1. My health now took a turn for the worse. After a time it was found that my lungs were badly affected, and I was obliged to take much cod-liver oil, England's great antidote for consumption. Quarts and gallons were consumed, and still I found no relief. One hospital after another was sought for help, but all in vain. I was continually getting worse, and it seemed as though I was not long for this world. Some of my Jewish friends became interested in me, as my father, being very poor, could do but little to give me special medical care. Being a very religious man, he had many friends among the pious Jews who were acquainted with the Chief Rabbi, Dr. Adler, the rabbi who gave me his benediction at my circumcision. His help and influence are exceedingly valuable among the Jewish people.

2. Soon after this I was sent to the eminent Dr. McKenzie, one of the physicians to Queen Victoria, and a specialist on throat and lung diseases. After he gave a diagnosis, he ordered me at once to the National Hospital of Consumption at Ventnor, in the Isle of Wight. Through the help and influence of the rabbi, I was enabled to go, and in this institution I spent seven weeks. While here I came in direct contact with the Christian religion for the first time.

3. I had never, prior to this time, had anything to do with Christianity, only blaspheming and hating it, as I was taught to do. Though I did not increase in piety, my love for Judaism was strong, and my hatred for Christianity was intense. That the reader may have some idea of my feelings in this direction, I will here relate an instance which will serve to show how every Jewish orthodox boy is taught, and how he feels towards Christianity, especially towards converted Jews.

4. There was a man, a countryman of my mother's, who used to frequent our home. I knew very little about him at first, save that he was an occasional caller. I had learned his name, but knew nothing of his business. I finally was told that he was a believer in Jesus and was a missionary. When I heard that, I felt so hateful towards him that it seemed all I could do to keep from hurting the man. He seemed so hateful to me every time I saw him, that I wished my mother would not allow him to come to our home. I thought how could he, with what he knows of our holy religion and what he has learned about that Jesus, leave our holy religion and join himself to those people who have done us so much harm, and who have persecuted our ancestors so bitterly. What could have led him to do this, unless he received a large salary and had mercenary motives in becoming a turncoat, or as the Jews would call him, a *me-shoo-mod*. He seemed abominable to me, and I felt that he was not worthy to live.¹

5. My mother always told me that, though he was a bad

¹ Acts 22 : 22.

man in believing in Jesus, I must not hurt him for her sake. While I respected her wishes, it seemed as though I could hardly tolerate him. At the Hebrew school the rabbis gave us instruction against Jesus and the Christian people, and taught us to hate His name and the name of His followers with a terrible hatred. We were taught it was right to expectorate when we passed a Christian church, and were never allowed to go near a church, to say nothing of entering one. In this way, my feelings grew more bitter in this direction, and the Christian religion was to me a very bad thing. In fact, it was worse to me than it was to any of the rest of my family; for, having been more pious while young than they, I hated it the worse. The more orthodox the Jew is the more he hates Christianity.² In addition to being taught to engender this feeling against Christianity, we were taught that Christian people had no use for our Bible, the Old Testament, for our religion, or for our God. Therefore I felt I had a still greater reason for hating the Christians, and for doing all I could against them.

6. While I was in my early teens a missionary came to visit us, and to invite several of us to attend services at a Jewish mission. I immediately asked the man what a mission was, and he told me that it was a place where they taught the Jews about Jesus. The minute he said the word *Jesus*, I felt as though I wanted to do the man mischief. Soon the boys began to ridicule the missionary, and to make all manner of fun of the man. He, however, did what he

² Gal. 1:13, 14; Phil. 3:5, 6.

could to convince us that we ought to go to his mission, because he said we would there learn about Jesus and about the true God. I told him that he and all other persons who believed in Jesus were idolators, and I could prove to him that if he believed in the God of the Jews as well as in Jesus, he was worshiping two gods. He replied that he did not worship two gods and he was not an idolator, and I could not convince him that he was following more than one God.

7. I then asked him if he believed in the God of Abraham, Isaac, and Jacob. He said he did. I then asked him if he believed in the God who gave the ten commandments on Mount Sinai, and he answered in the affirmative. I then said that our God, the God of the Jews, who gave the ten commandments on Mount Sinai, said that

“The seventh day is the Sabbath of the Lord thy God.”

Now we Jews believing in the true God, believe and observe the seventh day for the Sabbath. But you who believe in your God, your Jesus, instead of keeping the seventh day as the Jews do, believe in the first day, and you claim that your Jesus changed the day from the seventh day to the first. Then I said to him :

8. “Now if it is sin to transgress the law of God, and you say that the reason we need Jesus is because we have transgressed the law and must die, then should we believe Jesus as God when you say He actually changed the law of God? We believe in the one God who gave us the seventh day for the Sabbath. Now if you believe in the same God who says the seventh day is the Sabbath, and also believe in Jesus who changed the Sabbath to the first

day, then surely you serve two gods, and you Christian people must be idolators. Either Jesus is a blasphemer, or else Christians serve two gods."

9. The man looked at me in disgust, and said, I was only a Jew, and was not worth his attention, and away he went. And I thought, That is all there is to the Christian religion, and somehow I felt there was considerable to Judaism after all. This simply intensified my feeling of hatred towards Christ and towards Christianity. Besides this experience, I had very little dealings with Christian people, nor came in direct contact with them until this time when I became a patient at the National Hospital of Consumption. Here, to my surprise, I found people walking around all the time without their hats. This seemed an awful thing to me, as the Jews always wear their hats, especially during meal-time. Here I found they ate food with unwashed hands,³ and of course this seemed shocking, as it is unlawful for a Jew to eat with unwashed hands; and I supposed they were doing these things contrary to the Bible. Here I found that every day they had prayers, and prayed to this Jesus; and this seemed like blasphemy. I was puzzled and perplexed; for what to do I did not know. I was afraid that God was not pleased that I went there, as I saw so much of idolatry, yet I was sent there through the influence of the Chief Rabbi, Dr. Adler.

10. However the more I mingled with the Christian people, the more I felt that many of them were pleasant and kind, and they wanted to do something to help people.

³ Mark 7:1-4.

I was afraid to let them know that I was a Jew, as I had always been taught that the Christians everywhere hate the Jews ; and if they have an opportunity they will take their life. One experience will illustrate this thought.

11. Just before I went to the hospital, I attended a Jewish medical mission, and was told by the physician that I could never get well unless I underwent an operation. They offered to perform the operation upon me, and would charge me nothing for their services. I could not conceive how Jewish Christians, apostates, could really be kind and unselfish to the Jews, and could not believe that this was exactly the spirit of Christ. I had never read nor even seen a New Testament, and how could I know differently ? Some of my friends told me that I ought to have this operation, and if I did it might be my physical salvation. I finally said,

“ No, I will never let them do it ; for when they get me under the knife then they will tell me I will have to believe in their Jesus ; and if I do not, I will die.”

So I concluded that I would rather die than have the missionary's religion forced upon me.

12. I kept quiet about my religion, and tried to do the best I could while I was at the hospital. But inwardly I felt all the time that the Jewish religion was the only true religion. The chaplain occasionally came to see me, and he spoke very kindly to me. It being a national hospital, the chaplain was of the Church of England faith, Episcopalian. He asked me to come to church, though I was not able to be about very much. I was not improving very rapidly, and it seemed as though I could not live long.



PRAYING SHAWL OR GARMENT. LARGE AND SMALL.

13. One Sunday I decided to enter the church, but I well remember how I feared that God would be displeased with me, and allow some awful thing to happen. I took my seat near the door, it being the first time that I ever entered into such a place. It seemed so strange to see the worshipers entering and kneeling as they went into their pews. I thought they must certainly be idolators, for the Jews never kneel in prayer, because the Christians kneel; and to the Jew such a form of worship is a sign of idolatry. I concluded, however, that I would stay for the service and behave the best I knew how under the circumstances. After a few moments' waiting, to my surprise there appeared a man at the rear of the church who seemed to be gowned in what looked to me like a night robe. Instead of the gown's being wholly white, it was partly black and partly white. I began to wonder what was going to happen. I became rather nervous and wished I were out. But I concluded that I must now stay and see the thing to the end. I thought it strange that the man did not wear his clothing. I remained through the service, and felt very thankful that I did not receive a judgment from heaven for going to that church.

14. I must confess that the service of the Christian religion did not impress me very deeply at the time. Very few said anything to me about it while at the hospital. I did not read anything on the subject, and did my best to observe my Jewish religion, though I felt obliged to hide it somewhat under the circumstances.

15. After I had been at the Ventnor hospital about seven weeks, I received word that my father was very ill,

and I was obliged to return home. In a short time he passed away, and now I was left an orphan, sick, and having no way of earning a livelihood. The future did not look very bright, and there was not much that made life worth living. I endeavored to be more faithful to Judaism after my father died. At the death of a near relative the family has to mourn seven days. (a) During this time none of the family is allowed to sit on a chair, or to wear shoes, or to leave the house, or to have any one salute them, or shake them by the hand. They are not allowed to use a comb, or to look into a looking-glass, or even to have a picture hung with the front side to the observer. It is indeed a week of mourning. At the close of this week, every day for fifty-one weeks, prayers have to be said for the dead. These prayers are supposed to help that the departed may not have to suffer too much in gehenna. The prayers are supposed to assist the departed soul. (b) I attended to these duties very promptly twice a day for an entire year. I had hoped that the Lord would look with favor upon me for so doing and relieve my suffering. But my health did not improve. I tried to work at a light occupation, but found it impossible to accomplish anything. My lungs were so bad at times that I was obliged to wear an inhaler while walking the streets.

16. After counsel with relatives, it was decided that I leave the Old Country, and go to the New World. The physicians said that the ocean trip would accomplish much for my health, and the change to another climate would be a blessing. In a little while I made preparations to leave, and said "Good-bye" to my friends and to England. I

realized but little at the time what the trip meant to me ; but the Hand that upholds the worlds, the One who guides the planets, the Eye that sees all things, knows the end from the beginning, and works in a mysterious way His wonders to perform.

EXPLANATORY NOTES.

PARAGRAPH 15 (*a*).—This form of mourning is based on the experience of Jacob when word came to him that Joseph had died..

PAR. 15 (*b*).—This idea is akin to the experience recorded in the parable of the rich man and Lazarus. See Luke 16: 19-31.

CHAPTER VI.

ON THE SHORES OF AMERICA.

I. IF my father had been alive, it is doubtful whether I should have come to the "land of the free," as he was very much prejudiced against this country. Some twenty years prior to this time, he left England for the United States, to improve his financial condition. He was in this land two and a half years. He had been here but a short time when he wrote to my mother,

"America is a great and wonderful country. It is a large country and a very prosperous one. A person can make money, and everybody has an opportunity; but a man will lose his religion here in a very short time."

He told my mother that he would not have her or any of the children in America under any consideration, as it was a godless land, and the Jews were losing their religion very rapidly. He told her if the children were brought up in America all their thoughts of Judaism would be lost. The Sabbath and the holidays were discarded, God was little thought of, and the Bible was losing its power among the Jews.

2. While father was very desirous of improving the financial condition of our family, and felt that a little more of this world's goods would be a great assistance to us, he

would not do it at the risk of losing his religion. So he decided to shake off the dust of American soil from his feet, and return to England, to train his children for Judaism rather than for the wealth of American gold.

3. Repeatedly I was told of the experiences that my father had while in this country, and of course it was with much fear and trembling that my mother let me go. She gave me many good admonitions to continue in Judaism, and to follow the faith of my fathers. She provided me with a nice bag to carry my garments and phylacteries, and a small garment to wear, that in case sickness or death should overtake me, I might be recognized as a Jew and be buried in consecrated soil. (a)

4. With these impressions of many years' standing, I was quite thoughtful on my way across the ocean. I made up my mind that I would do what I could to follow my religion, and be true to my mother and to convictions. Just before landing, however, I met with a serious accident on board ship, the results of which have been with me these many years, and doubtless will stay with me till the mortal body shall be changed to immortality. But evidently this was one of the "all things," to curb my ambition, and to prepare me for my future work. The first ten days I spent in New York were in a hospital, some twenty miles from the city, on an island among entire strangers, and not among the kindest of people, either.

5. We sometimes read of awful things happening in city and state institutions, and the reader can scarcely believe that such things are possible. But one who has been obliged to attend one such place knows that the whole truth

is hardly ever told. To hear the poor sick people groan in this hospital was terrible, and the abuse they received at the hand of the attendants was inhuman. After a time I felt improved from my injury, and was cordially received by my cousin in New York City.

6. My relatives were very kind to me for a few weeks, and did all that was possible to make me comfortable. I soon found that New York City was not a place to get health. My cousin was very pious, and he did all he could to encourage me in the way of religion. It was not very long before my religious sensibilities were shocked, and I was soon convinced that my father was right. I can scarcely express how I felt the first Sabbath day after I was located in New York City, this great Jewish metropolis of the world. It seemed to me that the people had very little regard for God, for Mosés, or for anything that was in harmony with the teachings of Judaism.

7. My cousin told me of the dangers and pitfalls I was likely to meet; but his children did not follow in his steps. Being with them nearly all the time for a season, my grip on Judaism was fast letting go, and it was not long before I concluded that somehow I could not remain in America and continue religious. My health was not improving very rapidly, and the younger portion of my relatives were no assistance to me in health, morals, or religion.

8. The time came when it was necessary that I should seek employment. I knew that I must do something to earn a livelihood and take care of myself. Among the first things that my cousin told me was to be sure to secure work where I could keep the Sabbath, and follow out the

teachings that I had received at home. I felt that I must do this; as it seemed to me that my conscience was too strongly impressed to entirely abandon the teachings of my parents, of the rabbis, and of all Judaism. I succeeded at first, and felt quite hopeful that I could still be a fairly good Jew, even though I was in America.

9. But finally I had to secure employment among Gentiles. After a hard and laborious effort I succeeded in obtaining a position which seemed as though it might be a stepping-stone to affluence. I had a hard battle with my conscience. Must I disregard the Sabbath of the Lord, the holidays, the feast days, and really abandon my religion entirely? Oh the struggle was awful, but I at last decided to accept the position, hoping that some way I should get through it with ease and grace.

10. The first Sabbath morning came that I was obliged to work. While there had been times when I did not observe it so sacredly and strictly as I should, still I felt that I was not entirely disregarding God's commandments; for there were stated times when I could repent and make proper amends with Heaven. Now I was to actually work on the Sabbath, and on those sacred days of which the Lord said that the person who should do this would be cut off from among his people.¹

11. It seemed that I could not arise from bed. I felt as though I should become paralyzed. Everything seemed against me, even in getting ready to go to the place of business. I felt all along the way to the factory that I was

¹ Lev. 23.

haunted. My conscience seemed to tell me that God was displeased with me, and impressed me that something awful would happen before the day was out. It was a terrific battle, and I thought I never could endure it. I finally reached my destination, but it was with fear and trembling. Every motion I made I felt condemned. I took the knife to cut the cloth, and in my nervousness the knife slipped and made a terrible gash in my finger. I seemed to realize that I was already reaping. The battle with conscience was on, and it occurred to me now I had gone so far, I could not recant. The devil told me I had to earn my living, and that as long as I was in America I had to do as all others did. I continued to work. I had not been working very long before I cut myself again, and this time worse than at first. I became ill, and felt as though I could not work any longer that day. I asked to be excused, so left the shop, and endeavored to drown my conscience and some way fight it out. What an awful thing it is to fight against one's conscience! How important it is to have that conscience educated in harmony with the word of God!

12. I finally yielded to the tempter. The next week it was not so hard to work, and I concluded that I would take my chances, as the rest of the Jews were taking theirs. Thus I kept this position for nearly a year, when I was informed that I was to be promoted, and it seemed now that I was in a fair way to make money. The first day I worked in the shop I earned forty-two cents; within nine months from that time I was making fifteen or sixteen dollars a week, and now there was a prospect that I could easily earn twenty-five or thirty dollars a week.

13. How true it is that Satan does sometimes permit a man to prosper, that in the end he may more completely compass his destruction. My health was not much improved. Having let go my grip on religion, the only thing I had to help as far as I was taught, I was not on the road to moral improvement. But it seemed as though I might make plenty of money soon, and then perhaps I could get health, by paying for it. For a time everything went well, and the financial prospects were very encouraging. Occasionally I went to the synagogue, thinking that perhaps the Lord would not look so hard upon me, though I felt all the time that my father certainly told the truth about the Jewish religion in America. But it was evident that God had some other plans in store for me, for my stay in this position was not very long.

14. It was a law in the factories of New York that every one had to be a member of a labor organization, and I had to join with the rest; for I was told that was the way to get wealth in this country. I was further instructed that if I once did my work, I was never to do it again, even though it was not done so well as it ought to be, as the unions will protect a man if he will only keep his dues paid.

15. The foreman in our department having left his position, a young and inexperienced man was selected to take his place. One day he came and told me that I had not done some work as he thought it ought to be done. I told him that it had been done according to requirement, and that was all that was necessary. He insisted on my doing it all over again, and I was as persistent that I had done all I should, in harmony with the laws of the union. He in-

formed the proprietor, and I was politely told that I would have to lose my position. The whole thing amounted to only five cents, and it could have been done in about three minutes. Such is the law of human slavery. My lucrative position was gone, and the union concluded it had better not tie up the whole shop for the sake of so small a matter, and I was simply cast out.

16. The months which followed were bitter ones. I had no work for many months, no friends to assist me, no proper clothing to wear. Many a day I had to walk the streets of New York in bitter cold weather, without any overcoat, with hardly a place to go, and at times with very little to eat. I began to feel that the way of the transgressor is a hard way. The unions would give no assistance, as I had not belonged to them a sufficient length of time. It seemed to me that I was forsaken of everybody, and what was the use.

17. In the spring, the labor organization gave me sufficient money to come to Massachusetts, thinking perhaps I could get work here, as Massachusetts was the home of the shoe industry. After a while I secured a position, but this did not last very long, as I was unaccustomed to their ways of working. Another position was soon secured, and I managed to get along very well for a time. While I had not reached wealth or fortune, I had enough to eat, and a place to sleep. But God was bringing me around in His own way through a hard school, for some purpose.

EXPLANATORY NOTES.

PARAGRAPH 3 (a).—The Jews are not buried in the same cemetery as the Gentiles; for the land wherein Gentiles lie is defiled. There is a Jewish tradition which says that if the Jew is buried in consecrated soil, when Michael or Gabriel shall blow the trumpet at the resurrection, the bones of the Jew will roll to Jerusalem, and will reach there in time to be raised from the dead.

ISRAEL'S PRAYER.

Ps. 80 : 1-7.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

Turn us again, O God, and cause thy face to shine; and we shall be saved.

O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

CHAPTER VII.

GOD WORKS IN A MYSTERIOUS WAY.

1. WHILE I was losing my grip on Judaism all this time, I believed the Bible was the word of God, and that I must not cast it entirely aside. Being thrown among Gentiles much of the time, I felt that I must not let them know that I was a Jew, for they would hate me bitterly, and then I could not get any work. But in my inner conscience, I felt that Moses and the prophets were still true, and if God would help me, I would some time return to the fold and be a good Jew. Then if I were wealthy, I would give liberally to charitable purposes, and thus would make up what I had lost.(a)

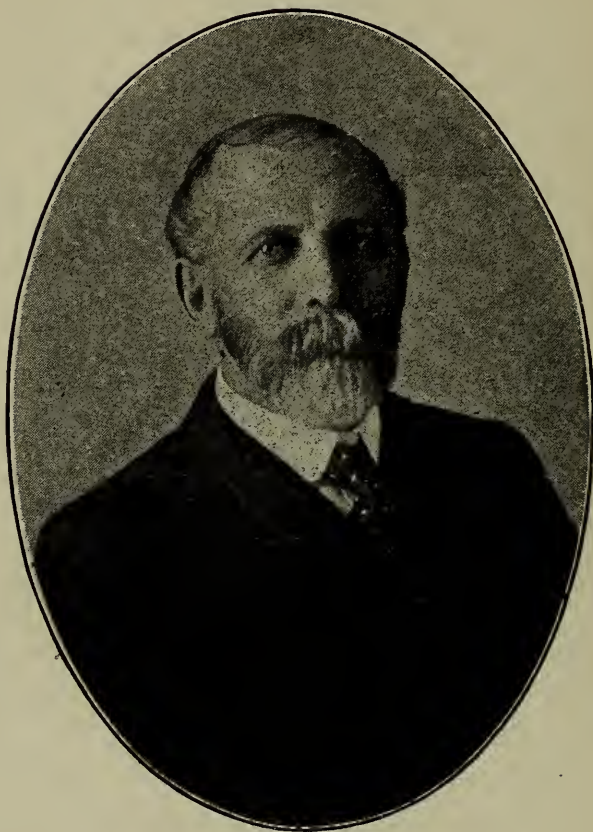
2. I would occasionally go to a synagogue on the most important holidays, and in this way I kept the light burning, even though it were barely flickering. But God was about to bring me into conditions that were entirely to change my life, and do it in a mysterious way, still in a way to bring me to Himself and convince me that God was true.

3. My impression of the Christian religion had not been improved by contact with these people. I had seen nothing about them that was very attractive, from the fact that I had been to a church but once, and had mingled only with such kind of Christians as work in factories. The reader must remember that to a Jew every one is a

Christian who is not a Jew or a Mohammedan. It makes no difference how vile a person may be, a blasphemer, a drunkard, or one of the baser sort; he is a Christian. (*b*) It is the Christian religion, to the Jew, that makes just this kind of people. All the people with whom I mingled were of the class that did not make anything of religion, and so I concluded that I would keep to myself as far as I could, and have nothing whatever to do with religion.

4. In this way I continued for some months in Massachusetts till one day I secured a position in ——— Massachusetts. It had always been my desire to live in private families as far as possible, as then I should not be ridiculed very much, even though the people did regard me as a Jew. Though I tried to hide the fact, people often would accuse me of being a Jew. So I made it a point to live in places where there were but few people.

5. While trying to find such a place, I came across a young man who told me that he thought he knew of a place where I could live with a nice family. He informed me that they were Christian people, too, and were good people. I thought to myself, those statements do not harmonize very well,—a person be a Christian and at the same time a good person! But thinking he was right, I accepted his version of it. He continued, however, to inform me that they were rather peculiar people, different from most Christian people, because they were not at home on Saturdays. The man would not work on Saturday, and with his family would go to church. He told me that they were people who believed in the Bible, did not eat pork, and believed various things that seemed so peculiar and striking to me,



G. F. FISKE.



MRS. G. F. FISKE.

that I made up my mind that I would like to meet such a people.

6. He had left me but a few minutes, when I received an impression, yes, a conviction, that I wished to go and live with the Fiske family. There was something left on my mind from what he told me that made an impression. What could it mean? Was he really sane? Christian people who were good people, who did not eat pork, who kept the Sabbath, Saturday, the same day the Jews kept, believed in the Bible, and all such things? These things were revolving in my mind, and I could not throw off the feeling that I must make an effort to live with them. It seemed as though it would be a curiosity at least to become acquainted with such people.

7. I finally called to see Mr. Fiske, and stated my case. He treated me very coolly, and informed me that his house was not a boarding-house. I told him that I was not looking for a boarding-house, but for just such a nice family as he had. He made many excuses, and it seemed for a time that I was to be disappointed. I pressed my case, pleading health and other things. He told me that they were not at home on Saturday, but went to church on that day, and I would have to eat cold food. I told him that I would do almost anything if I could only live with him.

8. Having made all the excuses he possibly could, he told me that he should have to see his wife, and then he would let me know. Those hours of waiting are fresh in memory. It seemed to me as though I could see but one thing, and could think of but one thing,—the strange, pe-

culiar characteristics of this family. He finally informed me that his wife had agreed to let me come and try it for a time, and we could determine later whether I could stay. I felt that it was going to be a good place, and decided to do what I could to merit their favor, so that they would be willing to keep me.

9. But I made up my mind that I would watch. Having been taught of the deceitfulness of the Russian so-called Christians, I decided that while I would do nothing to make myself obnoxious to them, I would do a little detective work, and see what took place in their home. I was now going to have a chance to see Christian people, and such peculiar Christian people. Of course, I never told them that I was a Jew, as that would be against me; and I knew that all Christians hated Jews, so I would keep quiet on that point.

10. After I had been there a day or two, I began to feel at home. They seemed different from any other Christian people that I had ever seen or even heard of. They were so kind and so interested in my welfare that I could not explain to myself what it meant.

11. When I reached the house on Friday evening, I was literally dumfounded. I was told that it was the beginning of the Sabbath. They believed in the Bible, in God, in Jesus, and they kept the seventh-day Sabbath. They went on to tell me something of what they believed, and while I listened attentively to what they were saying, I was passing through an experience and a struggle that I shall never forget. What did it all mean? Was it really true, or was I dreaming? The house was all in order, and all work was put aside, and the Sabbath was being observed!

12. I said within myself, Now this is strange, and more than strange. What could I say? Here were Gentiles, people who knew nothing about God and the Bible, from my standpoint, keeping the Sabbath that belongs to the Jews; and here was I, a Jew, working on the Sabbath, and acting like a Gentile. I could not explain it, and I seemed confounded. It was simply beyond expression to me. I mused and I pondered. I did not dare ask any questions, for fear I might betray myself, and then all would be gone, as far as I was concerned. I made up my mind that I would see what these people did on the Sabbath and how they kept it.

13. But I was not to be let alone with this thing. I soon learned that they had their beans on Friday night and Saturday, instead of on Saturday night and Sunday, and, furthermore, they did not use any pork in the beans. They did not use this unlawful food, as they did not think it right to eat such an unclean animal. (c) My confusion was becoming inexplicable, and I could not say a word. Surely, I had fallen into a peculiar situation. I felt condemned, and how strange the feelings were that came over me. I was unhappy, but was puzzled. I had never heard about such a religion, for it was not Christian, and I was sure that it was not Jewish.

14. After thinking it all over soberly and seriously, I decided to just say nothing, and watch what these people did. I should soon learn something, and then I could better determine what this thing meant. I found, however, that they acted differently from Jews; for they ate meat and milk together at the same table, and mixed the two. But

the Jews did not believe in mixing them. This was considered a great sin among the Jews. Then I found many other things that they did which were not like the Jews, while I knew they did not act like most of the Christians about whom I had heard. (*d*)

15. Then the people began to take a personal interest in me, and made me feel as though I were in my own family. Certainly their kindness and Christian love were a treat to me, as it was something I had not been accustomed to enjoy at the hands of people who called themselves believers in Jesus of Nazareth. I found that my relish for Judaism was waning considerably, and I felt that if the religion of this people were for sale, if I ever could secure money sufficient to purchase some of it, I would be glad and willing to invest. Truly, there is a flavor to the life of a sincere Christian.¹

16. I soon learned that they believed in the Old Testament as well as in the New. They used to study their Sabbath-school lessons, and much of their teaching was from the Old Testament. I thought, What right have these people with the Old Testament? They call themselves Christians, but the Old Testament belongs to the Jews, and the Christians have no use for it. So I concluded that I would stay in another room, and hear what they had to say about the Old Testament, and what they did when they read it. It was such a novel experience through which I was passing.

17. I well remember one Friday evening while they were

¹ 2 Cor. 2:14, 15.

studying the book of Kings, a question arose that did not seem very clear to their minds. I listened with much interest and thought to myself, These poor people, what do they know about the Old Testament? I could tell them considerable about it. I sat there, listening for a few minutes, and while I was musing, the fire was burning. Ere I was aware of it, I entered the parlor where they were sitting, and began to expound to them the Old Testament Scriptures. I never stopped to think of the effect it would have upon them, as I had not told them that I was a Jew, and never thought how they might wonder where I had learned about the Old Testament, if I were a Gentile. But in hearing them study the Bible, the love of it came back to me, and I could not help going there and telling them something about it that would make it plainer to them.

18: Occasionally they invited me to attend church with them. At first I went reluctantly, not knowing whether I should find a man dressed in the same manner as I had found the preacher when I was at Ventnor, in the Isle of Wight. To my surprise, I heard the minister read from the Old Testament as freely as from the New Testament, though I had not yet read the New Testament. My prejudices were still strong against Christianity, and I made up my mind that I would hear rather than investigate. I had not yet decided what there was to this religion. The minister seemed like a nice man, and he made the Bible very clear and simple. It seemed very strange to me to hear a man who was a Christian minister talk about the Old Testament in a way as though he had a right to. By de-

grees the name of Jesus did not sound so hateful, and at their invitation I would now and then attend a service when there was a minister in attendance.

19. Their kindness to me not only continued, but it increased. Everything that could be done for one's own, was done for me. There seemed to be an inner consciousness telling me that this religion was different from what I had ever seen. Everywhere that I went in the house, I would find religious reading. Occasionally they would talk with me about the Bible, though I would say very little, as I wished ever to be on my guard, and not let my speech betray me. I read some of the papers and books, and pondered what I read. It seemed to me, more and more, that I had come in contact with something that was having an influence over my life. What it was I did not know, and I could not explain.

20. After I had been with this family about eighteen months, I was taken suddenly ill. At midnight I hastened down-stairs, burning with fever, and begged Mr. Fiske to do something for me. As soon as he looked at me, he hurried me back to bed, telling me that I had the scarlet fever. The doctor was called, and I supposed that I should be taken to the hospital. Instead, these dear people said, "No," they would take care of me, and do all they could for my comfort. This was indeed a surprise to me. I had no money to offer them to take care of me, and should be out of employment for a number of weeks. Nevertheless, they said they would care for me, and nurse me all through my illness.

21. This was not all. The very day that I was taken

sick I had their little four-year-old girl on my lap, and was amusing her as I had often done. I then said,

“But how about the little girl? Why, she will be sick with fever, too.”

It seemed sad to me to think that I had not only caused them this trouble, to have to care for me, but they would also have the sorrow of their little girl's being sick. Almost immediately the lady replied,

“She is not going to have the scarlet fever, I am sure of that.”

I thought to myself such an answer was indeed strange. The doctors claim that the scarlet fever is very contagious, so much so that the authorities demand a card shall be placed on the door, that people may not spread the disease. And here Mrs. Fiske said the child was not going to be sick. She remarked it with such emphasis that I was led to wonder how she knew the child would not have it. She said,

“I have prayed about it, and I know the Lord will not allow it to come.”

Certainly this was a strange thing to me. She prayed to the Lord, and she knew the Lord would not let the child have the fever. I thought and pondered much over this answer. In fact, the next three weeks I did scarcely anything but to ponder. It seemed to me some of the time as though I certainly should die, and what an awful thing it would be to lose my hope in, and hold on, Judaism.

22. At the same time God was working on my mind in a mysterious way, yet I was not conscious of it. Though I was almost at death's door, still God had a care for me,

and I was being impressed all the time with the kindness of these people. It seemed to me that I never saw such kind treatment in my life. Through the many weeks that I lay in that bed, every want was so abundantly supplied, whether by day or by night, that I felt that more could not be done for me, even were I in my own house. Often these thoughts would come to me : This is the Christian religion. This is what Christian people are doing. These people know they will receive no pay for this, as they know I have nothing ; yet they gladly toil by day and wait upon me by night, and all without any thought or expectation of remuneration. May it not be possible that I have been deceived in my teaching concerning Christianity? May it not be possible that the Christian religion is not what I supposed it to be? May it not be possible that there is more than one kind of Christian religion, and that the Christian religion here is different from what I have been taught? These people are Christian people, they seem to take delight in their religion, and yet they claim to be followers of this Jesus. (*d*)

23. Then these thoughts would come : My parents and my rabbis have told me those awful things about Christianity and about Jesus of Nazareth. I certainly could not disbelieve my parents, for the Bible says, Honor thy father and thy mother. Many an hour they had spent in telling me of the awful massacres and barbarities done in the name of Jesus, and in the name of this Christian religion. How could these two views of the same religion be harmonized? There was something mysterious passing through my life. I was brought through the crisis of illness, and after eleven

weeks was able to resume my work again. The gratitude I felt in my heart for these people was abundant, and I really believed that now I had found some friends among the Christians. God had been using them as a means to show me something of the reality of the Christian religion, and had given me some time to think that possibly I was mistaken. There might be something in the Christian religion that I had never known.

EXPLANATORY NOTES.

PARAGRAPH 1 (a).—The reader should remember that the Jew is taught, what he loses in piety he can make up in charity, or almsgiving. It may not be generally understood that the word *charity* now in so common use among the Jews, originally meant "righteousness." See Matt. 6:1, margin. So the rabbis teach that "Repentance, prayer, and almsgiving [or righteousness] will annul the evil decree."—*Prayers for the Day of Atonement*.

PAR. 3 (b).—While I was conducting a service one evening at a mission for Jews in Boston, an intoxicated Gentile entered the place of worship. One of the Jews in the audience remarked in Yiddish: "Mr. Missionary, here is one of your good Christians," pointing to the drunken man. It is not at all unusual for the professed Christian in Russia, I mean the Greek Catholic, to leave the church service on Sunday, or on some other holy day, and drink vodka, the Russian national beer intoxicant, till he becomes intoxicated. This is considered a part of his religion.

PAR. 13 (c).—The reader should bear in mind that to the masses of the orthodox Jews, the Christian religion consists of several ideas, chief among them being the observance of the first day as the Sabbath,

and the eating of swine's flesh. I here give a selection or two from a long letter written to me by a Jew who sought to express sympathy for some literature which was written to convince the Jews that Christ is the Messiah. He says :

"Now to begin with, I said I would show you that we did not need the kind of sympathy you speak of, but that you need it; i. e., that we are right in not accepting Christ, and that you are wrong. . . Was Christ really God's messenger? What do these words suggest to you? To me they suggest this : A messenger sent from God would help His people, or humanity at large, and not persecute them. . . . Do Christians practice everything that God commands in His Bible? You cannot say yes, for you violate the Sabbath and eat food which the Bible says is forbidden. If He was God's messenger, He would not violate these laws."

PAR. 14 (*d*).—There are several scriptures in the Bible which read like this: "Thou shalt not seethe a kid in his mother's milk." Ex. 23:19; 34:26; Deut. 14:21. From these texts the rabbis have taught that meat and milk should not be eaten at the same time under any consideration, neither is a person allowed to cook any food containing animal fat of the fleshy substance with milk, cream, or animal fat of milky substance. Voluminous matter has been presented to the Jews from these scriptures, and a pious person is obliged to wait at least five hours after he has eaten any food with flesh till he can partake of any food with milk. Furthermore, as a result of this tradition, the housekeeper is obliged to maintain two sets of dishes, one for flesh foods, the other for the foods cooked with milk. Should a mistake be made in using any utensil of the one kind in the place of the other kind, the food would be forbidden, and the dishes either be cleansed or cast aside. The tradition is very forcible.

PAR. 22 (*e*).—The Christian sects are an added stumbling-block to the Jewish people. They will often ask, "Which part of the Christian religion shall I believe in? There are so many kinds of Christianity that the religion itself is divided and broken up."

CHAPTER VIII.

HOW GOD LED ME TO THE SAVIOUR.

1. WHILE I was being treated so kindly by these people, the thought had never come to my mind that I was wrong in my religion, and that Judaism could be superseded by anything better. The trouble with me, I felt, was that I was not living up to my religion as I should, and that if I could ever get to it, the thing for me to do was to fully live up to the religion of the Bible, Moses, and the prophets. It never had occurred to me that their religion was something I must have, though I frequently felt that if it were on the market, it would be a good thing to purchase.

2. I never had any convictions that I was a sinner, (*a*) and that I needed personally to have anything to do with this Jesus. I only felt that this Jesus was not so bad as people made him out to be, and that the Christian religion, as I saw it illustrated, was not so evil as I was taught in my early days.

3. Thus, after my health improved, I went to work, and did my work as usual. Once in a while it occurred to me that I should be a better man, for the Lord was good to me, and I ought to appreciate it. Occasionally I would go to the synagogue, and in this way seek to pay up some of my obligations. I would at times mingle with the Jews, and let them know that I was not entirely out of the fold. Still I was not yielding much to the influence of the gospel, as I did not think that there was anything there for me

better than Judaism offered. One can realize but little how the influences of Judaism are indelibly impressed upon the mind of the Jewish child, and how hard they are to throw off, even when one begins to feel that there are some things which appear better.(b)

4. Soon I was taken down sick again. It seemed to me as though something serious would happen unless I changed my occupation and performed other labor where my health could improve. At times I would feel fairly well, at other times my health was miserable. I did not take the care of myself that I needed, as a result I never had six months' good health at any one time till after I was twenty-two years of age.

5. I used to attend church occasionally with the people of the house, and their interest in my welfare grew. They did all they could to assist me, and they would welcome me at any time among their friends and church relations. While I did not hear very much of their preaching, what I did hear seemed in harmony with the Old Testament; that is, it seemed to me that it was the same kind of teaching that I learned in my own Old Testament. The reader must not be surprised to learn that the Jews do not think or believe that the Christians have the same Old Testament that the Jews do: for the Jews claim that the passages the Christians say refer to Jesus are not in the Jewish Bible, the missionaries have inserted these themselves.(c) So when I heard them quote from the Old Testament, it sounded very familiar. I still loved to hear the words of Moses and the prophets.

6. Some of the young men who worked in the same shop

sometimes asked me to attend their church, and occasionally I would do so. When I accepted their invitations, my impressions of Christianity waned. As I attended these other churches, I felt that there was a difference between even these Christians. That the reader may appreciate my meaning, I will here insert two illustrations:

7. One evening one of the young men asked me if I would attend a strawberry festival in the church. Of course I liked strawberries and cream and cake. I thought it would be the same to me to pay fifteen cents for it in a church as in any other place. I must confess that I never witnessed more hilarity in any place than was manifest during this occasion. It seemed as though all sense of morality was lost, and the people thought of nothing only of seeing how worldly they could behave. But the strange part of it all was, as I was about to leave, with several others, the preacher came and began to talk religion. He sought to impress us that we should belong to the church and be Christians. He went on for a while in this strain, until we had become thoroughly disgusted with the man and with his kind of Christianity.

8. I attended a Sunday-school in another church. I was told that they had a pleasant hour on Sunday afternoon, and a man who spoke well, and would I not like to go? Time usually hung heavily on my hands on Sunday, so I concluded I would spend an hour, and see what they did. Whether I was really getting interested in Christianity or not, I was not certain, but I thought it might not do harm, if it did not accomplish much good.

9. After I had attended a few Sundays, the minister who

taught the men's Bible class said that the opportunity would be given for questions. Certain things had been stated in the class which were different from what I had been taught, and different from what I heard the other ministers preach where I occasionally attended. So I concluded to send in a written question, and hear what the preacher had to say. To my astonishment, as well as my disgust, he ridiculed the question, and said nothing about the Bible in reply. He just made fun of other beliefs, which to me were as Christian as was his belief. Thinking perhaps I did not fully understand his reply, I ventured to speak to the man personally. I was shocked at the way he talked to me. He gave me to understand that the religion of Christians now was different from what it used to be; there were many things in the Bible which were not essential now; that much of the Old Testament was not meant for people living in these times; that the people who taught the obligation of the law of God and truths kindred to it did not have much faith in Christ, and much more along this line. I must confess that when I left him, I had very little use for him, his church, or his religion.

10 Thus the reader will understand why it was that my impressions of the Christian religion weakened as I would attend different religious places, and it seemed to me that this whole thing must be a sort of Babel. It was a regular confusion. All would claim to be Christian; no two kinds agreed; every kind would seek to tear down the other kind; and they all had different views of the same thing. Yet when I would go to church with my friends, I would hear the blessed words of God which seemed to sound so

good. Of course it had much of the Saviour in it, and the Old and the New Testaments seemed to be closely combined.

11. One thing about the family with whom I lived was very impressive; they lived their religion more than they talked it. To be sure they talked it at times, yet to me they said but little. They illustrated it. I could not appreciate this at the time, but their lives were indeed a living exposition of the Christian religion. For two years I had been with this family; they claimed to believe the Bible, and they acted it; they taught that Jesus was the Saviour of all men, and they showed their faith in this by following His example. They observed the Sabbath of the Lord, did not eat swine's flesh, paid their tithes, and had a very different spirit from many others who called themselves Christians. At the same time, they claimed that in a little while they were going to see this same Jesus coming again in the clouds of heaven with power and great glory. Their treatment of me was unusually kind, and they showed such a great interest that it was beyond explanation. When they had their prayers, they used to pray for me, and it seemed as though I belonged to them. They wished me to have what they were enjoying. And God was indeed hearing their prayers.

12. One night after attending a meeting of the temperance society to which I belonged, I had bidden my friend good-night, and started to the house. Just as I turned a street corner, suddenly there came a peculiar haze over my vision, and it seemed as though I could scarcely see. The electric lights were all burning, and though I was not a



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great distance from a twelve-hundred-candle-power arc light, there seemed to be a sort of veil between me and it. Everything was hazy and blurred. A strange and peculiar feeling crept over me. What was happening I could neither explain nor understand. Not being able to see clearly, and having this strange feeling come upon me, I hardly knew what to do. There was no one in sight, as it was late at night. Suddenly a great fear came upon me, and I started to hurry to my room. I walked very fast, and was sure I heard somebody walk just as fast as I was walking. I heard the repetition of my steps. I felt terribly afraid, and knew not what to do. I finally decided to run, and ran with all my might. I heard these same steps going as rapidly as mine went. I was sure that some one was chasing me from behind, and I was being haunted from within.

13. I reached my room and locked the door. I could not sleep very well that night, yet could not explain what had happened. It was something new, and strange, and peculiar. No one had done anything to me, no one had been saying anything to me. Still a peculiar experience had come into my life that I could not comprehend. I said nothing in the morning, but went to work. God, however, was preparing me for what was coming, and the Holy Ghost had already begun the work. This I learned a little later.

14. The next day while at the dinner-table, the man of the house was telling me something about religion, and what people should do. He was rather talkative this day on religious subjects, and finally, turning to me, he said, "Fred, you ought to be a Christian," and with this he

stopped. No more needed to be said. I soon left the table and went to my work. All that afternoon I heard nothing save, "You ought to be a Christian." Everywhere I moved, every time I took my knife to cut the leather, from every one I met, I could hear the words, "You ought to be a Christian." I had never read the New Testament, knew nothing of what was in it, only what I had heard of it occasionally; then some said it contained one thing, and some said another. Ought I to be a Christian? That was the question. I had been repeatedly told never to have anything to do with Christianity, and while I had already learned that it was not so bad as I supposed it to be, still it was nothing for me to accept, and what had I to do with it?

15. But this dear man had said to me, "You ought to be a Christian." It was this man who was such a good man, whose life was so different from that of most other people that I had met, who was so kind and interested, and who had done for me all that a father could do. It was he who said, "You ought to be a Christian." I could find no fault with him; I could see no inconsistencies in his religion. He believed in the Old Testament the same as I did, but he believed in the New also. He said that I ought to be a Christian. And how the Holy Ghost did drive that statement into my soul that afternoon and evening!

16. That evening I went to a class where there were some persons preparing to engage in Christian colporteur work. They all seemed happy, and were glad that they were going to distribute the word of God, to tell people about this Jesus who was coming again. Nearly all through

the service, the words were ringing in my ears, "You ought to be a Christian," and I could get no rest. I reached the house late that night. It being the little girl's birthday, the children had a birthday party, and some of the refreshments were saved till I returned. I seated myself at the board at about ten twenty in the evening. It was a long extension table, circular at each end, and I sat at one end.

17. I had not been sitting there very long, when suddenly I was seized with a peculiar feeling. I was alone in the room, as the family had retired, save Mr. Fiske, and he was nowhere in sight. It seemed that some one was standing behind my chair and placing a load on my back. It was getting heavier and still heavier, and felt as though it would crush me. I could hardly move. Of a sudden I began to choke, and could not swallow the food. I knew not what it meant, and did not know what to say about it. Then, of a sudden, I saw on the other side of the lamp, which was about two feet distant from me on the table, four words written in letters of fire. The letters each seemed about four inches long, and they looked like gold. The words were, "YOU ARE A SINNER." When I saw these words, a terrible feeling came upon me. What could I do? What did it mean? Here was a presentation without any hand writing it, and no one seeing it or knowing anything about it but myself. I was a sinner, these words said, and I felt as though I was. I was terribly perplexed, and I had no one to help me.

18. Suddenly I heard a voice say to me, "Why do you not ask Mr. Fiske to pray with you?" As quickly as pos-

sible I called to him, and asked him if he would pray with me. I felt as though something must be done that I might get relief. We both went on our knees, this being the first time that I ever had bowed the knee in prayer. He prayed for me, and asked God to forgive my sins. When he had finished, I immediately felt that I wished to pray, and for the first time in my life I asked God in the name of Jesus to forgive me my sins. Oh the wonderful, the blessed, and the precious, peace that came into my soul! It seemed to me as though the very light of heaven was shining in that room, and the glory of God was manifest. I could clearly see that Jesus was my Saviour, that He was the One who died for my sins, that He was my own dear Friend, and that He had called me to be His child. What a wonderful flood of light and happiness came into my life! I had gotten a glimpse of Jesus Christ. God had indeed called me to Himself, I had found Jesus, and I found Him to be my own Messiah. I felt that I was transformed into a new world, that a new life had entered my being. The load was gone, and it seemed to me as though I could walk on air.

19. Oh what a wonderful thing it was to have Jesus come into the heart! This same blessed Jesus, that I was taught to hate, despise, scoff at, and ridicule, was really and truly the Messiah, the Son of the living God, the Holy One of Israel, and I had never known how good He was till now. Now He had forgiven my sins, taken away all the load of guilt from my soul, revealed Himself to me as He was, and called me to be one of His followers. It was blessed, blessed indeed! That night was a far different

one from the preceding, and I felt very happy, being

“ Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o’ershaded,
Sweetly my soul doth rest.”

20. The next morning as soon as I awoke, I felt that I had entered into this new life, a new experience, a new purpose; yes, a new world. The first impression that came to me was that I must now leave the shoe business, and go and tell everybody about Jesus. All the people must know about this Christ, this wonderful and blessed Messiah, this beloved Son of the living God. As soon as I came into the dining-room, I said to the brother, and to all the family, that I had found Jesus. He had forgiven me my sins, and now I was going to sell my tools, leave the shop, and begin at once to proclaim these wonderful things about the Messiah. I felt as though every one would be only too glad to hear. I had not known about it all these years. I had been taught to hate the blessed Saviour, and I felt sure that when I told the people what Jesus had done for me, how He had led me through such a wonderful experience, every one would wish to accept Him, especially those of my Jewish brethren who had been through the same experience that I had been. I gave notice to the foreman that I was going to leave my position, as I was now going to tell the people about Jesus. Oh I was so happy, for I had found the Pearl of Great Price!

21. It was not very long before the men in the factory learned that I had become a Christian, and to let that be known in a shoe shop is to be prepared for a hard and terrible experience. It did not make any difference to me;

for I had found Christ; that was all I wanted. This blessed knowledge was more than all else; I felt that I could endure anything for this dear Jesus.

22. The idea of persecution or tribulation or anything of that character never entered my mind, as the Lord doubtless kept that away from me at that time. He just filled my soul to overflowing, and impressed me deeply that this Jesus with whom I had become acquainted, who had revealed Himself to me as the Christ, was truly the Messiah, and my only hope,—the same One I had been hating all these years.

23. The next Sabbath I left my work, and observed the day as holy unto the Lord. How different it seemed to me from the Sabbaths that I had observed when a boy and a young man. Before, I kept it because I was taught to do so, because I was told that the Bible said so, because it was handed down from my ancestors to my people throughout the centuries. Now, I kept it because Jesus was in the Sabbath. Jesus, the Messiah, was the Creator as well as the Saviour; now it was doubly holy. It was not only a memorial of Creation, it was also a memorial of redemption. How precious its holy hours seemed, and what blessed peace was flooding my soul!

24. One of my first desires when I became a Christian was to know what was in the New Testament. As I have previously stated I knew nothing of it, having never read its teachings. I was now hungry for its knowledge. I immediately began to study, and to compare it with the Old Testament, and what a flood of light poured into my soul! I could indeed appreciate the truthfulness of the

words of the apostle Paul when he said that blindness had happened to Israel, that a great veil was upon their hearts which blinded their minds. When that veil, however, was removed, and the heart turned to the Lord, they would see clearly the meaning of Moses and the prophets, and Jesus Christ would be the one absorbing, central figure.¹ I could scarcely leave the book alone. I wanted to devour it. It seemed like such a precious treasure to me. This book that I had been forbidden to touch for these many years was what I had always needed to open my eyes and to give me the true understanding.²

25. For many years prior to this time, I had done little studying, even in the Old Testament. While I still believed that it was the word of God, I took little time to read it. As soon as I began to read and study the Old Testament in conjunction with the New, many things which had puzzled me when a boy were made clear to my mind. I had found the true light, and there was no doubting it.³

26. Much as I was ashamed before my conversion of being a Jew, now I was very glad that I had been a Jew, and that Jesus Christ could indeed convert a Jew. I felt now that I wished to tell every one that Jesus was my Saviour, that I had been a sinful Jew, a Christ hater. Now He had revealed Himself to me, and had shown me that He was able to save even me. I at once confessed to the people of the house that I had hidden my religion from them for these two years, and that I had been reared a Jew. They informed me that they had concluded this from my

¹2 Cor. 3:14, 15; ²2 John 5:39; ³John 1:9.

association with them, and they seemed very happy, with me, for what the Lord had done for my soul.

EXPLANATORY NOTES.

PARAGRAPH 2 (*a*).—It is seldom that a Jew will admit that he is a sinner.

It is written in the "Ethics of the Fathers," "All Israel shall have a part in the world to come, for it is written, 'And all thy people shall be righteous.'" From this the rabbis have concluded that God's love for Israel is so great that somehow He will see that they are all saved in the kingdom, if they do not commit any serious outward offences. The rabbis have taught that sin is an overt act, and it has nothing to do with the inward conduct. This is doubtless why the Saviour had the experiences with the Jews that He had along the lines of the teaching of the law. See Matt. 5:19-37.

PAR. 3 (*b*).—It is a common saying among the Jews, "If a man is born a Jew, he must die a Jew." They say that some time a man will repent of his evil course, if he leaves the fold of Judaism, because it is ordained that man must die in the faith of his fathers.

PAR. 5 (*c*).—The Jews claim that nowhere in the Old Testament does the Bible say anything of Jesus or of His death and crucifixion. I well remember one evening, while speaking with a Jew about the death of the Saviour, I mentioned the fact that the Old Testament spoke of Christ's being pierced. He refused to admit that there was such a statement. I turned to the prophet Zechariah, and there showed him from the twelfth chapter and tenth verse that it plainly states, "They shall look upon me whom they have pierced." The Jew immediately said there was no such verse in the Bible, but the missionaries doctored the Bible up to suit themselves, so that their ideas of the prophecies might fit.

CHAPTER IX.

A CALL TO WORK FOR THE LORD JESUS.

1. I WORKED in the factory for ten days after I had accepted the Lord Jesus. The men in the shop persecuted me bitterly. One day, while at the bench, I received a fearful blow in my neck. They had thrown a large orange at me, which nearly stunned me. I felt happy and thankful that I was permitted to suffer for Jesus. They called me all manner of names, such as Sheeny, Jew, and many similar terms, but I thanked the Lord that I was permitted the privilege of suffering for His name's sake. If I left the bench for a few minutes, they would hide my tools, that I might be bothered, and so not get my work done. Then again they would put the zinc patterns under the leather. When I went to cut with the sharp knife, the edge would strike the zinc. This would hurt the knife, if it did not cut my finger. They sought in various ways to hurt and persecute me, but I did not mind it.

2. If they had done such things at other times, I should have retaliated; now I felt sorry for them. I just pitied them, and thought if they only knew what they were doing they would cease. Some of the young men who claimed to be Christians would join in with these rowdies. All these experiences seemed to confirm my love for Christ and my faith in Him as my helper.

3. On my return to the shop the Monday morning after I kept the first Sabbath in Christ, there was a strange spectacle at my bench. It seems that on Saturday, while the foreman was absent, they gathered up a mass of rubbish, such as old bags, bottles, rags, suspenders, shoes, and a lot of other similar junk, put them in a bag, and attached it to the work bench. Expecting to reach the shop before I did Monday morning, they thought they should have some fun at my expense, and in this way they thought they would laugh me out of Christianity. It is true that I formerly did not enjoy work very much ; but as soon as I found the Lord Jesus and read what a great worker He was, I felt I must do everything differently, as to the Lord. Instead of getting to the shop a few minutes late, I now reached there a few minutes before time to work. By so doing, I was there earlier than the other men, and had all the rubbish cleared away ere they came. They not only felt angry at me, but were chagrined to think they were the ones who were fooled.

4. I realized that it made very little difference how they acted, as soon I should leave the shop. But I felt as though I was there now to witness for Jesus, and if I acted as I did before I was converted, the Lord would be denied. Now I was to bear testimony for Him, and so must accept all experiences as they came and be happy in them. The Lord gave me grace and strength to bear all things for His sake.

5. A few days after I was converted, I was lying in bed one morning, just about waking time, when I suddenly heard a voice. It was such a sweet, soft, melodious voice

that I shall never forget it. It clearly said these words :

“Fear thou not ; for I am with thee ; be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness.”

The voice added, “Forty-one, ten.” I was not certain whether it said, Isaiah forty-one, ten, or Numbers forty-one, ten. I awoke, and asked, “Who is there?”

The voice was so audible and distinct that I felt sure the person was right in the room. I quickly arose from the bed and looked all about the room. I looked in the closet and in the open attic, but could find no one. It then dawned on me that the Lord had given me these words for my comfort and encouragement. I went on my knees, and how thankful I was to the dear Lord for the sweet and comforting message He had sent to my soul.

6. I did not remember ever hearing these words. In my younger days when I had studied the Old Testament, it was almost exclusively in Hebrew and in Yiddish. All the prayers in the synagogue were in Hebrew, likewise all the teaching at the rabbi's was in Hebrew and in Yiddish. I knew very little of the English Bible, only as I read it occasionally in the day school. I could nearly always tell in Hebrew what people were reading in the English, but had never heard much of the Bible so as to memorize it in the English. But these words made a deep impression on my mind.

7. As soon as I went down-stairs I told the family what had happened, and asked them to please look in the book of Numbers to see if there was such a verse there. They in-

formed me that there were not so many chapters as that in the book. On turning to Isaiah they found the chapter and the verse. How precious that verse has been to me these many years !

8. Many, many times during the past twenty-two years, when the enemy has come in like a flood, when it has seemed as though the heavens were dark and the clouds hung heavily, these beautiful words of God have been a blessing to my soul. The dear Lord has verified these words to me again and again, and a multitude of fears have been removed when the Holy Spirit has brought this precious and blessed promise to my soul.

9. This experience was an added evidence that God had called me to work for Him. I now felt that I not only must leave the shop, but must dispose of everything that I had, and "burn the bridges behind." I would not even keep my tools, lest they might be a temptation to return to this kind of employment. My friends advised me not to be rash, as some time I might wish to use them again. But I felt that God had spoken to me. The dear Jesus was so good in revealing Himself to me that I knew there need be no apprehension for the future.

10. After I decided to leave secular work, I concluded that I would engage in colporteur work. I very much needed to learn the Bible, and to know more of the New Testament ; at the same time, I felt that I must spend a large part of my time in telling the people about this Jesus, to prepare them for the coming of this Saviour the second time. As previously stated, my knowledge of the New Testament was very meager ; now I felt I must know more

about it. I desired to learn all that I could, in order to tell others the truth more effectively. I was then more than ever convinced that God had called me, and I did not wish to be disobedient to the heavenly vision.

11. One day, while I was walking the streets and thinking about going to work for God, this thought came to me:

"How are you going to get a living? You have given up your position, you have no money, you have never done anything in this line of work, and people will not buy these books from you. How will you get something to eat?"

Immediately there came to my mind these words:

"Jesus died for me. I am sure I have nothing, but He has agreed to take care of me through all eternity. He took care of my fathers in the wilderness for forty years after He called them out of Egypt, and He fed them all the time so they lacked nothing. He has done so much for me in the past, and has agreed to do so much for me in the future, can I not trust Him to take care of me now? Of course I can."

At once, I felt an added happiness, and I decided by the grace of God to let him take care of me.

12. It is true that I was in a peculiar position at this time, as the reader may judge. On account of sickness, I had contracted a heavy doctor's bill. I had been a debtor for my illness of scarlet fever, and had not paid that debt. Having just been converted, I had no chance of saving money. Here I was just beginning to work for the Lord without experience, having no money, and not knowing when or where I should obtain any; in debt, no work, and not knowing what the future would be. Of course from

the world's standpoint it seemed dark ; but my faith was strong in God, and I knew He would surely help me, for He told me He would.

13. When I was converted, the feelings of my friends and relatives never troubled me. They did not seem to enter into the situation. But after a few days the thought came to me, Now what have you done? When mother hears what has happened, it will kill her. Think how you hated the Christians and the religion they profess ; how you blasphemed it when a boy. It will surely kill mother when she hears of it. It will disgrace all the family, and they will bury you from their memory. All your relatives will kill you if you ever come near where they are, as you know it is a law that a Jew must not be permitted to live after accepting this awful religion. (a) This thought, and many others, kept crowding into my mind, and the devil tried hard to upset me. Yes, I knew what it meant. I knew it would break my mother's heart, and I knew too, if I did not believe in Jesus it would break His heart. In fact He broke His heart on my account, in order that my heart might be broken. How can I now, after He has shown me so much light, and given me such great blessings, because of my parents and relatives, reject Him and lose my own soul? ¹ I was aware that my relatives would disown me. I knew they would kill me if they had the chance. I knew they would consider me dead. But what of that? Did not God say, "When my father and my mother forsake me, then the Lord will take me up" ? ² Did

¹ Ps. 69 : 20, 21.

² Ps. 27 : 10.

not Jesus say we should not be afraid of them that can kill the body, but can do no more? Did not the people kill Him? If He was willing to die, why should I be afraid? And the Lord blessed me with His own peace.

14. It is a fact that the Jews will do all that has been written, and more also, to their relatives and friends, if they accept Christ. Many illustrations might be given at this point; but I will mention just one; others will be given along the way.

15. A few years after I accepted Christ, I went to New York to attend the wedding of my cousin. I had not seen these relatives for a number of years, although they knew I had accepted the Saviour. It did not seem real to them, because the last time they had seen me I was a Jew. I felt that the Lord wanted me to attend this wedding, as it would give me an opportunity to bear witness for Jesus. This was the first time I had been among the Jews since I became a Christian. My brother went with me, and they seemed pleased at first to see me. While the people were gathering to go to the synagogue to attend the marriage ceremony, a conversation arose concerning the condition of the Jews at the present time, and why they have had all their troubles these many centuries. One said one thing, another gave a different reason. A number were in the store waiting to depart, and it looked to me like a cross to speak before them. Finally I spoke up and said:

“The reason why we have been so persecuted, and have had all these troubles these many years is because we rejected our only hope and Messiah, Jesus Christ, and we crucified Him. As long as we reject Him, and do not be-

lieve in Him as our Saviour and Messiah, we shall continually be in trouble."

16. As soon as I said this, a brother-in-law of the bride threw up his hands and leaped towards me, shouting,

"Kill him, kill him, how dare he talk that way." He was wild and furious, and would doubtless have accomplished his purpose had not the people interfered. Yes, and there were other of my relatives who then would have killed me. They said I did such an awful thing, and was not fit to live.³ But God saved my life, and I got away without any serious bodily injury.

17. In some orthodox communities, when the parents receive word that a child or brother or sister has accepted Christ, they will have a coffin made, and a funeral procession will follow the casket to the grave. This box will be lowered into the grave, and the people will go through all the forms and ceremonies as though the person were really dead and buried. Should some of the relatives after this experience meet this person on the street, they would know him no more than as though they had never seen or heard of him. It is a real death and burial, and is a separation forever, unless the Holy Ghost impresses the family to be reconciled. This is the requirement of rabbinical Judaism.

18. If a husband or wife accepts Christ, the other party may go to the rabbi to secure a divorce. They are not allowed to live together, as the believer is considered dead. The persecution is terrible and this condition stares every

³ Acts 22 : 22.

Jew in the face when he accepts Christ. But, bless God, Jesus makes up to one's soul more than all the friends can do against him.

19. I felt that I must write to my people and let them know what had happened. I was aware what it would cost me to do this; but not to do it would be to deny my faith in Jesus. I prayed much over the matter, and the Lord helped me to say the things which needed to be told. Suffice it to say that for almost five years after this I did not hear a word directly from home; I was dead and buried to them. A few days after I accepted Christ, a brother of mine arrived in this country. When I told him what had happened to me, he was much surprised, and knew not what to say. He could scarcely realize it; for I had written to him to come to this country, thinking it would be a nice thing to have a brother here, as we could work together agreeably at our business. When I wrote to him to come, I had neither thought nor knowledge that Christ would own me before he would reach here. But thus it was. On his arrival, he had no money or friends. I immediately secured him a position, asked the people with whom I had lived to care for him, and divided with him all that I possessed in this world. Leaving him in good hands, I started to work for God with two dollars as all my financial capital, but with a good degree of faith in Christ.

EXPLANATORY NOTES.

PARAGRAPH 13 (a).—The Christian knows but little of what the Jew has to suffer when he accepts the Christian religion. Much might be written on this point; but to make the matter clear, we here give an object-lesson of what happened to a surgeon in the United States army who gave his heart to Christ, and what word he received from his Jewish mother in Germany after telling her he had accepted Christ as His Messiah: "Max:—You are no longer my son; we have buried you in effigy; we mourn you as one dead. And now may the God of Abraham, Isaac, and Jacob strike you blind, deaf, and dumb, and damn your soul forever. You have left your father's religion and the synagogue for that of Jesus the 'Impostor,' and now take your mother's curse.—Clara." Here is the doctor's answer to His mother's letter.

"ANSWER TO MY MOTHER'S CURSE."

"Far away from home, my mother,
Daily will I pray for thee;
Why should I be cursed, my mother?
Why such message sent to me?
Once convinced of sin, my mother,
I cried, 'Jesus, set me free!'
I am happy, now, my mother;
Christ, the Jew, has died for me.

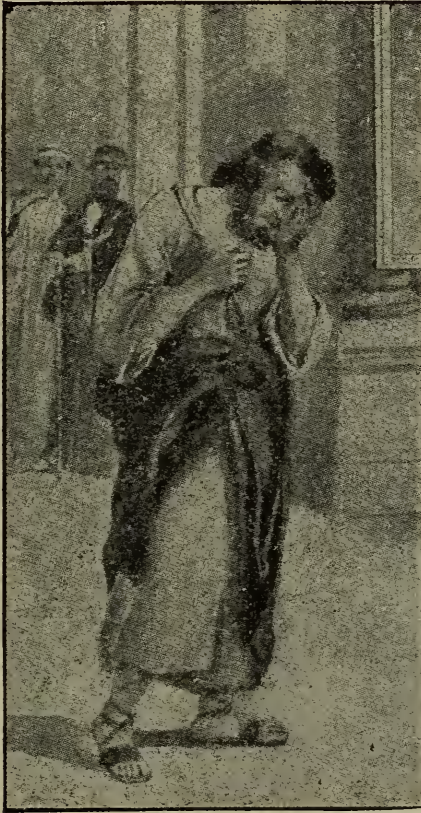
"Him you taught me to hate, my mother,
Him you still 'Impostor' call,
Died for me on Calvary, mother,
Died to save me from the fall.
Let me lead you to Him, mother,
While I pray on bended knee:
'Jesus, now accept my mother;
Loving Jesus, set her free.'

"Be persuaded, dearest mother,
Do not now so hardened be;
Jesus Christ, the Jews' Messiah
Surely died for you and me.
Can you spurn such mercy, mother?

Can you turn away your face?
Come to Jesus, come, dear mother,
Fly, oh fly, to His embrace!"

—*Charlie Coulson, the Drummer Boy.*

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copies for five cents.



THE PUBLICAN'S PRAYER "GOD BE MERCIFUL
TO ME A SINNER."

CHAPTER X.

MY EXPERIENCES AS A COLPORTEUR.

1 FOR three weeks before I started out in colporteur work, I spent the time in preparation and study. Just before I left my brother, he asked me how my side affected me. The reader will remember the accident referred to in a previous chapter, and how after the setting of the rib it had not properly knit together. It troubled me for years, and at times was very painful. For some reason I had not given the matter much attention until he asked me about it. I put my hand to my side, and lo, the side was healed. At first it quite surprised me. I could not understand how this could have happened. I had been told by physicians years before that I should always be troubled with the bone's protruding unless I had an operation. Now it was all healed. The only explanation I could give to him was that the Lord had removed the obstruction. From that time to the present, I never have been troubled with that side, and never have been inconvenienced as a result of it.

2. My health now was much better than formerly, and, by carefulness in diet, I continued to improve. Previously to my conversion, it did not seem possible that I could live very long, unless some wonderful work were done for me. When I accepted Christ and His life, I changed not only my religion but also my diet. I found that the Bible

teaching was good, not only for the soul but also for the body.²

3. I decided very shortly after I accepted Jesus that I must be baptized. It seemed to me that I must follow everything the Lord said. It was a great blessing to follow in the steps of Christ, and so I went down into the watery grave, and arose to walk in a new life. Every step in the path of duty I traveled, brought me help and blessing.(a)

4. The Lord blessed me in my colporteur work. I enjoyed the work, and had many rich experiences. After spending many hours a day in house-to-house work, a share of the night was spent in reading the Bible. The desire and eagerness to know the words of the Lord Jesus seemed to grow upon me, and at times I would spend nearly all of the night, in order to find out more about the way of eternal life. The more I dug into the mine of truth, the more I received light and blessing. The oracles of the Bible constantly were illuminated before me, and where before I could see nothing but certain statements concerning what God did anciently, I now beheld light and joy concerning the riches of the grace of Christ. It seemed to me that not only the New Testament was full of the Lord Jesus, but the Old Testament was also. I certainly searched for the truth as for hid treasure, and the Lord rewarded the efforts.

5. One thing impressed me very forcibly in my study of the word of God, and that was the similarity between the

²Isa. 55 : 2; 3 John 2.

Old Testament and the New. I discovered that the New Testament did not teach anything in the way of new truth; it was just the fulfilment of what had been written in the Old.² I saw more and more that Christianity was not doing away with Moses and the prophets; it was simply the culmination of what had been taught. It appeared to me as though the Old Testament was the planting of the seed, and the New Testament was the fruit of that seed.³ The more I continued my search, the more I was rewarded with precious light and knowledge from the fountain of God's treasure-house.

6. Every moment I could spare I devoted to the study of the blessed Book, and it was a delight to me by day as well as a joy by night. Though often laboring hard during the day, traveling many miles, visiting a large number of homes, at times being buffeted, it gave me much pleasure to look forward to the time when I could go to my room and receive a better knowledge of the words of the Lord Jesus.

7. How surprised I was to find in the New Testament that the Christian church did not abolish or abrogate the truths of the Old Testament! I saw there was no obligation for the observance of the first day of the week instead of the seventh day for the Sabbath.⁴ The early church followed the support of the gospel ministry in the same manner as did the Jewish church.⁵ The means of communicating the truth to the church was the same as God gave in the Old Testament; namely, the gift of prophecy.⁶

²Matt. 5:17; Luke 24:27, 44-46. ³Gen. 3:15; Ps. 132:11; Luke 1:31-34. ⁴Luke 4:16; Acts 17:1-3. ⁵1 Cor. 9:13, 14. ⁶Rev. 12:17; 19:10.

No permission was given to abolish the laws of clean and unclean animals. For many other things which I had always supposed were part of the Christian religion, I found no ground in the New Testament. I discovered that all the apostles of Jesus were Jews; that for nearly four years after the ascension of Christ to heaven there was not a sermon preached outside of Judea; that the day of Pentecost was a gathering of Jewish believers, and that many thousands of other Jews were believers in Christ for a number of years after the Saviour had ascended to heaven.⁷ The more I studied the New Testament, the more I was convinced that the Jewish rabbis were wrong in teaching us such errors, and the masses of the professed Christian people were in error in advocating such teaching as is popularly accepted for gospel light.

8. I spent nine months successively in colporteur work and in the study of the Bible; the more I visited the homes of the people, the more I desired to work for souls. The more I studied the Bible, the more I longed for an education. Often in my travels I met with many Jews, and talked with them about the Saviour. At first many of them would not even believe that I was a Jew; but when they were convinced that I was, they thought I must be doing this kind of work for the money that was paid me. When they learned that some days I had to travel many miles, and then earned but little, even though I worked hard for what I received, they would say they could not understand how a Jew could do so.

⁷Acts 21:20.

9. It was encouraging to me to find people who wished to know more of the word of God. I was rejoiced when I found souls hungry for the bread of life, as I was. I greatly felt my inability to help the people, having so little Christian experience; but I found that the Lord was giving me much help, and I was constantly becoming more familiar with what Jesus and His apostles taught. I met with many people who really seemed to hate the Jews. In going from house to house, and often telling the people of my burden for the lost sheep of Israel, a large number seemed to have an antipathy toward the Jews. I then began to understand how many persons at the present time were preparing to do to the followers of the Saviour as did the Jews to the Master Himself when He came the first time. Still it was a pleasure to carry to the homes of the people the knowledge of a risen and ascended Saviour and a soon-coming King.

10. Many a day I felt the pangs of hunger. People at times would not admit me to their homes, as they thought I was doing this kind of work because I was not willing to do any other form of labor. Many were the nights I had difficulty in securing a place to sleep; but it was precious to know that Jesus, too, had not where to lay His head.

11. I well remember one experience in this respect while in this work. Starting out one day after dinner in a muddy section of a country town, I inquired of the residents if I could find a resting-place for the night. At house after house they told me they had no accommodations. I was told that most of the people in that section were Christian people, and that they were a generous and

kind people. I continued in my labors for several hours, but to every inquiry received no response. I was finally told of a wealthy lady, a missionary from Brooklyn, N. Y., who was staying in the town, and if I went to see her she surely would give me accommodations. I called at the house, only to hear her say that since she did not live there permanently, but was simply staying there for the summer, she could give me no hospitality. I continued in my journey till I came to a large boarding-house containing about one hundred rooms, a number of which were vacant. I asked here if I might be accommodated for the night. I was told that the house was full, and there were no vacant rooms. I asked them then if they would give me something to eat as I was hungry. They took a bowl of crackers and milk, set it on a small table in a hallway, and offered it to me as though I were a tramp. I was thankful for it, enjoyed it, and went on my way.

12. Many more miles were traveled, no house missed, and still no shelter for the night. I was refused lodgings in a barn, in a shed, or in any other place, for fear that I might set fire to the premises. The shades of night were fast falling, and it seemed to me that I should have to lie down in the street for the night. I called at another house where I had been told I should surely receive a cordial welcome. It was now very dark, and I could not see my way very clearly to the door of the house. I suddenly discovered that I had stepped on a bulldog that was stretched across the front of the stoop. Instead of his growling and acting ugly, he quietly got up and allowed me to knock at the door. Here I was told that all the family were in bed,

and I must go along and find some other place. I was very thankful to God that He protected me from the mouth of this dog, as I afterwards learned that he was a very vicious beast. After pursuing my journey some distance further, I decided to retrace my steps, and to walk back a number of miles into the village, the place from which I started. As I was traveling through the dark woods, and was realizing the experience through which I was passing, there came such joy to my soul, and such a flood of light filled my heart, that I shouted with thanks and praise to God that I was even permitted to have a part in the work of the blessed Lord. When I reached the village inn, I was covered with mud from head to foot. The inn-keeper, after he looked me over, told me he could not accommodate me, as his house was full. I felt that if the minister of the village did not open *his* door to me, I should either have to lie down in the street, or else walk five miles more to the home where I had some dear friends living. The minister cordially took me in, and I felt very thankful that night for the privilege of working for Jesus, and receiving just a little of what He endured for my salvation.

13. I was learning that all such experiences were rich blessings from heaven, and every day the Lord Jesus was becoming more precious to my soul. I regretted much that I had not known Him sooner, for He gave peace and joy to my heart, which made me very happy.

14. Those months of labor were among the most blessed of my life. While I spent several seasons later in the same kind of labor, a blessed preparation for future work,

the Lord was indeed very gracious to me in my efforts during the first year of my Christian life. It seemed to me that, if I could only tell all my Jewish friends and all people about this Jesus, many of them would certainly accept Him.

EXPLANATORY NOTES.

PARAGRAPH 3 (*a*).—A baptized Jew is lost in every sense of the word.

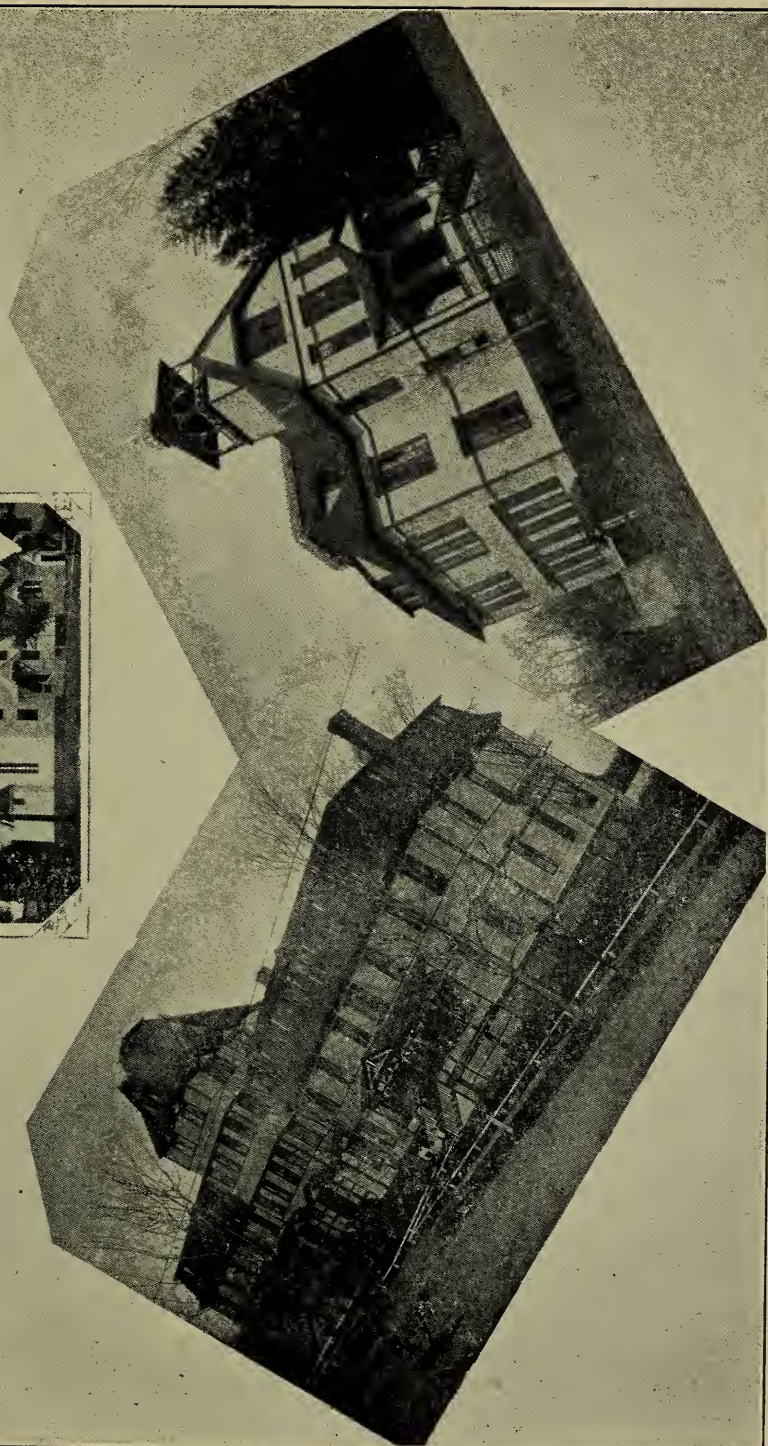
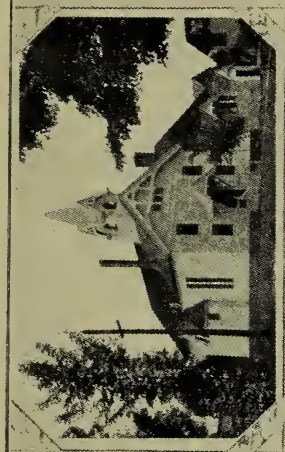
The Jew believes that even though one of his relatives or friends accepts Christ, so long as he has not been baptized, there is hope for his reclamation. But when one has been baptized into the name of Christ he is beyond the possibility of recovery.

CHAPTER XI.

A FITTING FOR THE WORK.

1. To my friends and relatives I was as one dead. After I wrote to my dear mother telling her what I had done, the step I had taken, the peace and the joy which had come into my life, appealing to her as only a child could to a mother who cared for him for days, weeks, and months, by night as well as by day, because of pain and sickness, I never received a reply. I was informed some months after, by my brother, that my sister had written to him saying that my course had shortened my mother's life ten years, and that neither she nor the rest of the family cared to hear from me any more, unless I would recant. There were some things I might do for her: to give up my faith and hope in Jesus, I could not do

2. While I was poor in this world's goods, and struggling hard to get along, I felt very happy in the love of Jesus; and the feeling was strongly growing upon me that I needed more preparation to better qualify me for the work of God. When I was converted, I not only felt that God had called me to His work, but was convinced that He had called me to the ministry, and that I was eventually to work for my own people. I realized, however, that there was need of a preparation, for God had always prepared his servants for their work. I therefore decided that whenever the way should open to do something for God, by His grace I would make that work a form of ministry.



SOUTH LANCASTER ACADEMY, HOME, AND CHURCH.

3. I felt a hungering for an education. I longed to go to school. I had many Christian brethren and friends, and I found them very dear to me. As I talked with them about my desire for an education, they all encouraged me to secure it, and I was determined that if it were the Lord's will, I would have it. I had been unable to save much during the nine months of my colporteur work, but my needs had all been supplied. I found at the close of these months of labor that I had more health than when I began; I had more hope, more courage, more faith. Should I now not trust Him to help in this endeavor? He had promised to care for me.¹ He had thus far; He certainly would continue to as I walked in His way.

4. A friend lent me fifteen dollars, and with the few dollars I had from the last delivery of my books, I decided to spend one term in school at the South Lancaster Academy, South Lancaster, Massachusetts. I felt that with what knowledge I had of the Hebrew, if I could get one term of schooling in English, in addition to what I had, I should then be prepared to work for my brethren. The burden of laboring for my Jewish people never left me, and I always felt that the time would come when I should throw my life into that work.

5. I greatly enjoyed this one term at school, and at its close again took up the colporteur work. But that experience only created an appetite for more study, which seemed to me insatiable. I was more convinced than ever that I was not ready to do the work of the Lord, and I

¹1 Pet. 5:7.

must receive further training. I had no money, it is true, but I had faith in God, and I felt sure that God would open the way for me. I had good success during my summer vacation, and at the opening of the school term in the fall of 1890 I was present on time. My health had greatly improved this second year, for the Lord was blessing me physically as well as spiritually. While I was not rugged, I was able to endure more hardship, and felt greatly relieved of pain. I knew that the Lord had rich blessings in store for me, if I would continually trust in Him.

6. Then the question arose in my mind, How can I secure means to pay for my schooling? The outlook did not appear very bright: but as the Lord opened the door I entered it. I managed to secure some work while in school; and with four and five studies, I found my hands, heart, and head were full. Everything did not move along smoothly. The devil was determined that I should not get an education, and he did all in his power to hinder it. Not having the money to pay all my way, many a night I went to bed hungry, but the Lord sustained me, and I was able to go through another day.

7. The way was opened for me to secure work in connection with our school laundry. So one day each week through the fall, winter, and spring, I would hang out from eight to thirteen hundred pieces of clothing. Sometimes the thermometer registered from five to fifteen degrees below zero, and the snow was from six to eighteen inches deep. Working outdoors in this condition for three, five, yes, seven and nine hours, would almost freeze my limbs, and I was obliged to stop work periodically to get

thawed out. After my day's work was done, I would often retire to my room, throw myself on the bed, and weep from the effects of the cold, and sometimes from the pain. It was at such times the devil would press me hard, and come to me like this: This is the Christian religion. It is for work like this that you have cast aside your mother, your relatives, your friends, your people who would gladly do anything for you, if you had only remained a Jew. This is what you get for being a Christian. Had you not better discard the whole religion, and return to the religion of your fathers? Leave Christianity! Leave Jesus! Leave all these blessings! Never, a thousand times no. It was easier to suffer cold, hunger, famine, and nakedness than to leave Jesus.* While the outward man might perish, the inward man was renewed day by day. The training I was now having was very precious to me, even though it was purchased by some hardships.

8. In the midst of these experiences I was happy, and it was true in my case, the path was growing more and more bright. I was enjoying myself in God. I was getting what my soul longed for—a better knowledge of how to work for Jesus. Still the devil decided that he would tempt me in some other way.

9. While at school I received a sad and pitiful letter from home. My dear mother, past sixty years of age, was in need of financial assistance. The rest of the family did not seem to help her, as most of them were in poor circumstances, and could I not do something to aid her? My

*Rom. 8:35-39; 2 Cor. 4:16.

eldest sister had died, and left five small children. The father of the children was unwilling to take care of them, and they were all brought to my mother for her to take care of. Here she was nearly threescore and ten, with five small children, and no one to help her take care of them. Could I not do something to help her and them? Was my religion of the kind that was worth anything, when she was now in such great need?

10. At the receipt of this letter my heart sank within me. It was a pitiful epistle, and I realized what it must mean for my mother to be left in such a state. What to do I did not know. I knew the Lord had called me to attend school, and, though I had to work hard, He still opened the way for me to continue. Not to do something to assist mother would not be in harmony with the religion of Jesus. In my distress and perplexity, I went to the Lord and earnestly poured out my soul to Him. He had helped me so many times in the past that I was sure He would not leave me now. That blessed promise, "Fear thou not," often came to my mind, and it always encouraged me.³ To leave school now would mean that my education must be abandoned, and I could not receive the preparation for the work which I realized I must have. To remain in school seemed like denying my faith, and turning a deaf ear to the cry for help from my dear ones. I thought, too, if I could only help them now, it would prove to them that I did love them, and I was willing to do all that I could for them.

³Isa. 41 : 10.

11. With this burden on my soul, I went to God, and he was surely found of me. But His answer was very different from what I had expected ; still I knew that He was leading me. The Lord told me if I would stay right where I was and continue my school work, remaining right through till I had finished my course, He would make provision for my mother. He would see that the needs of the children were supplied. In addition to this, He promised me that I should be privileged some day to go home to London and see mother. This answer to prayer was a revelation to me. I could neither explain nor understand it. How could she be taken care of? Who would do it? I felt, however, that I must believe God, for I was certain this was His answer. So I continued my work. It was a hard and trying experience to me, but I decided that, inasmuch as I had asked the Lord and He had answered me, I would believe what He said. I wish to say in passing that while this happened about eighteen years ago, God has fulfilled that promise to me. I have been to London to see my mother at two different times. Mother is still alive ; and is enjoying good health at the ripe age of eighty-four. How blessed it is to trust in God, though we cannot always understand His ways! He still is the wonder-working God. (a)

12. I continued my school work for four and a half years, and was graduated in the spring of eighteen hundred ninety-four. While I had many trying experiences, while I suffered hunger as well as endured many deprivations to get a preparation, while I had to study whole nights, besides working hard by day, while I had gotten heavily in debt in

order to get this education, while it seemed impossible at times for me to accomplish this task, the mighty God of Israel stood by my side, and helped me through it all. I felt amply repaid for all the effort, and was glad for the pleasure and privilege of being able to have some preparation for the blessed and glorious work of God.

13. The Lord raised up many tried and true friends during my school days. When at times it seemed as though I must stop my work, the providence of God would raise up some unexpected person or persons who became interested in me, till I should finish the work. One experience in particular was an assurance of answered prayer, and has always been an encouragement to me. During my junior year, my health partially failed, on account of exhausting and laborious work. A dear friend invited me to spend the summer in New York State, and take a rest. I appreciated the kindness extended, but thought what should I do next year, if I did not work hard during the summer to secure means to pay my way for the finishing year. I prayed earnestly to God, and sought counsel from my brethren; the way seemed clear for me to have a change for the season. I was still willing to trust the Lord.

14. I had some very precious seasons that summer, and the Lord was very good to me, despite all my mistakes and failings. I had the privilege of attending several camp-meetings, and it was at one of these camp-meetings in charge of that dear friend and man of God, the late Pastor S. H. Lane, that I received my first encouragement in doing public work.

15. The summer was fast drawing to a close, and it was

within three weeks of the beginning of school. There was no money in sight, and I did not know where it was coming from. One day this friend came to me, and said "You may go to school this year and graduate; I shall be glad to assist you." The blessed Lord surely answered prayer in a most remarkable way, and again I had the evidence of His leading.

EXPLANATORY NOTES.

PARAGRAPH 11 (*a*).—In chapter 14 is given an account of my visits home and the reconciliation with my mother and other relatives.

CHAPTER XII.

BEGINNING TO LABOR FOR MY JEWISH BRETHREN.

1. IN the month of June, eighteen hundred ninety-four, I went to Boston, Massachusetts, to begin to labor among my Jewish brethren. I was asked to connect with a man who had been in the Jewish work for several years, and who had some experience in working with them. He had with him another believing Jew who had very little experience as a Christian. Not having been among the Jews for a number of years, and not having used the Yiddish for some time, I feared I should have difficulty in making myself understood by them.

2. Some information about Jewish, or Yiddish, language may be of interest to the reader. Very few of the Jews of to-day speak the language that the Jews spoke two thousand years ago. The Hebrew language is practically a dead language. The Hebrew tongue is called *Lo-Shan Hakodesh*, the holy tongue. It is used by the rabbis some of the time, especially on the Sabbath. The masses of the Jews, however, do not speak this language because they know not how. On the Sabbath day many of the pious and devout Jews who are educated, speak the Hebrew. It being the holy day of the Lord, they are not supposed to use the same vernacular that they speak during the week. The dialect the Jews use during secular time is called Yiddish, meaning, literally, *the talk of the Yid*, or Jew. The word *Yid* is an abbreviation of the Hebrew word, *Ye-hu-*

dah, which means Judah. This of course applies to the orthodox Jews.

3. Yiddish is also called Jargon, and truly it is a jargon. It is not a language, it is merely a dialect. During the days of the Spanish inquisition, when Spain, Morocco, and other countries, drove the Jew from their territory, he traveled into Europe, and settled thickly in German, Russian, and other European territory. As a result of his wanderings, he assimilated some of the language and customs of the country. Gradually he developed this mixture into a tongue, or dialect, called *Yiddish*. It contains some Hebrew, some German, some Russian, and expressions of other European tongues. The dialect is so elastic that, whenever the Jew wishes to adopt a word for the Yiddish in the country where he lives, he makes that word part of his vocabulary, and he quickly has an additional stock of Yiddish knowledge. In this way many English and American words and expressions have found their way into the dialect, and it all passes for Yiddish in these days. There are many newspapers published in this dialect, and wherever the orthodox Jew goes, the Yiddish is also there. It is rapidly developing into a language, and some of the educated men among the orthodox Jews have written dictionaries and grammars in the development of the tongue.

4. The Yiddish appears in Hebrew characters when used in books, in newspapers, in advertisements, and for public reading; but when used in letters for correspondence, it appears in a hieroglyphic form. The appearance of the printed Yiddish has very little resemblance to the Yiddish in correspondence. For the benefit of the reader,

we insert on opposite side a page of Yiddish written in Hebrew letters. A person who can read the Yiddish in the Bible or in the newspaper, does not necessarily read the Yiddish in correspondence. The written Yiddish has to be learned by itself. This form of writing has been reduced from the Talmudic script, and many of the rabbis have written in such a peculiar way that their successors can scarcely read what they have written, and it is doubtful if some of the authors could read their own writings.

5. Before I gave my first address in Yiddish, I earnestly sought the Lord for a special anointing, that I might speak to the Jews so that they would understand what I said. I had two reasons for this: First, I wished them to understand the truth of God; second, I did not want them to make sport of the gospel of Christ and bring a reproach upon His cause. It must be remembered that the Jew of to-day, that is the orthodox Jew, is the identical Jew of two thousand years ago. In his ways, customs, peculiarities, social life, sharpness in wit and sarcasm, in his effort to entrap and to ensnare, he has not changed, save that with age he has increased his powers in this direction. Ninety-five orthodox Jews out of every hundred you meet are at first opposed to the gospel. You must not expect sympathy from more than five per cent. You truly go to them as sheep among wolves. Knowing this to be so, one must be guarded in what he says, for all present at a service have not come to hear the truth. Many have come to catch you in your words. They watch very closely what you say, that they may entrap you later in asking questions. They are close listeners, so that they feign them-

טהייערע פארשפרעכונגען.

ווארין איך בין יהודה, איך פֿערענדער מיך ניט, דאריפֿער, אזוי איהר קינדער
פון יעקוב, זענט איהר ניט פֿערטילגט! מלאכי ג, ה, ו.

געלויבט איז דער האר וואס ער האט געגעבען רוהע צו זיין פֿאלק ישראל אזוי
וויא ער האט גערעט, קיין ווארט פֿעהלט פון אלע זיינע גוטע רייד וואס ער האט
צוגעזאגט דורך זיין קנעכט משה. מלכים א ח, ה, נו.

אויף מארגען האט יוחנן געזעהען ישוע צו איהם קומען, אונד ער האט
געזאגט, זעהט דאס לאם פון גאט וואס געטט אוועק דיא זינדען פון דער וועלט. .
. . אונד איך האב געזעהען אונד האב עדות געזאגט, אז דאס איז דער זיהן פון
גאט. יוחנן א, ה, בט, לד.

דארום לאזען מיר דאס פֿעסט האלטען, ניט מיט דעם אלטען זויערטייג, אונד
אויך ניט מיט דעם זויערטייג פון בוזהייט אונד שאלקהייט, גייערט מיט דעם
אומגעזייערטען ברויט (מצות) פון לויטערקייט אונד ווארהייט.
א קארנטער ה, ה, ח.

צו דערזעלבֿיגער צייט האט ישוע געענטפֿערט, אונד האט געזאגט, איך דאנק
דיר, מיין פֿאטער, האר פון הימעל אונד ערד, וואס דוא האסט דיא זאכען פֿער-
הילען פון דיא קלוגע אונד פֿערשטענדיגע, אונד האסט זייא ענטפֿלעקט צו קליינע
קינדער: יוא! פֿאטער, ווארין עס איז דיר אזוי וואוילגעפֿעלען: אלעס איז מיר
איבערגעגעבען פון מיין פֿאטער. אונד קיינער קען ניט דעם זיהן גייערט דער
פֿאטער. אונד קיינער קען ניט דעם פֿאטער. גייערט דער זיהן, אונד דער צו
וועלכען דער זיהן וועט איהם וועלען ענטפֿלעקען. מתא יא, ה, כהכז.

selves disciples. This they do to entangle you the more. So I felt in my soul that I needed much of the grace of God and the power of the Holy Spirit to present the truth clearly as it is in Jesus. The Lord surely blessed and helped me. I was surprised to see how well I was able to use the Yiddish, though it was nearly twelve years since I had indulged in conversation in this jargon. My soul was longing to help these poor lost sheep.

6. Many of the Jews listened attentively, while some came to scoff and to mock. Some present seemed eager to learn, but there were many who sat and gnashed with their teeth. I was grateful to God for the encouragement I had at the beginning of the work.

7. I had not been in the field very long before I received some of the persecutions we read about. At times the Jews would be very abusive in service as well as out of it. Occasionally in the middle of the meeting, some of the audience would rise up and shout at the top of the voice, to drown the words of the speaker. They would blaspheme, and seemed to have no respect for the house of God. The more they scoffed and were abusive, the more I longed to bring the light to them, for I knew they were not aware of what they were doing. There were some present while the word of God was being proclaimed, that would rise from their seats, and would gnash and chatter with their teeth for rage. They would call the speaker a liar, saying, "It isn't so, it isn't true." At times a book would come flying in the direction of the speaker. I felt sorry to see the way they acted, and wondered if that was to be the future of the work among the Jews.

8. At the close of the service, it was arranged for the inquirers to ask questions, and the audience never failed to improve the opportunity. It would astonish you could you hear the questions they sometimes asked. The orthodox Jews, it should be remembered, are not ignorant of the wording of the Scriptures, for there are large numbers of pious Jews who can repeat entire chapters of the Bible without even looking at the book. The reason for this is found in the previous chapters of this book.

9. Working for Jews is entirely different from working for Gentiles. You cannot take your Bible and read a text of Scripture to the Jews, and then explain that text with some story by way of an illustration of the text. The Jews are Bible students; that is, they know the words of the Bible. You may begin a verse in the Hebrew, and the audience will finish it for you. You may begin a chapter, and nearly all the congregation will read for you, should you wish them to finish the chapter, even though they may not have their Bibles with them. In dealing with the Jews on Bible lines, you must remember that you are not dealing with people who are ignorant of Scripture as far as the letter of the law is concerned.

10. It should also be considered that the Jew has more than one way of understanding the Bible. It is not necessary for the orthodox Jew that you translate a text and say it means just so. To him every verse has *many* ways of being understood. Here is what a rabbi says about understanding the Bible, and this rabbi is a great authority in Hebrew lore. The following comment is read seven days a week by every Jewish child and Jewish adult:

11. "Rabbi Ishmael says, that the law [that is the Bible] is to be expounded in *thirteen* different ways: 1. Light and heavy, an inference from a major to a minor, and from a minor to a major. 2. A decision adduced from an agreement or equality of texts. 3. From the principal constitution contained in one verse, and principal constitution deduced from two verses. 4. From comparing a general description with its specified particular. 5. From a particular text followed by a general one. 6. Precepts treated of first in general, then in particular, then again in general. Thou must not adjudge but according to that which is similar to the particular. 7. From a general description that requires a particular or specific text to explain it; and from a particular text that requires a general one," etc. We might continue much more along this same line. You can judge from this quotation how the Jews are taught to understand the Scriptures. All of these different ways are first to be expounded by the wisdom of the sages.

12. Another rabbi, Rabbi Judah, the prince who collected all the Jewish writings from the fourth century before Christ till the second century after Christ, and formed the work called the Talmud, claimed that the Bible may be interpreted in thirty-two different ways, and each interpretation is as valuable as every other. These different ways of explaining the Bible have largely been the cause of the Jews' rejecting so many of the prophecies of the Old Testament concerning the Messiahship of Jesus.

13. Many of the Jewish people claim that, inasmuch as the rabbis have taught that you may interpret the Scrip-

tures in four ways, in thirteen ways, in thirty-two ways, you have the right to explain them in as many ways as you wish. One time I was having a conversation with a learned Jew about the fifty-third chapter of Isaiah, trying to show him that the chapter must refer to Jesus as the Messiah. After I finished translating the chapter, he said to me:

"Gilbert, let me translate it for you. I will show you a good way to interpret the Scriptures, and I will show you how it cannot have anything to do with Jesus." He introduced the subject with many of the stories of the rabbis, and then proceeded with his interpretation.

14. After listening attentively I asked him, "But what do you do with a number of the verses which absolutely contradict what you say? *You* claim that the chapter refers to the Jewish people. You say the chapter explains the condition of the Jewish people. God regards the Jews as He would one person. In this way you infer He looks upon their sufferings. But are not the Jews God's people? Do you not claim that the Jews are the chosen people of God? What do you think then that the text meant when it says, 'The Lord hath laid on him the iniquities of us all,'? Whose iniquities did God lay on him, and who are the 'us all' referred to in the text?"

Getting rather excited, he said to me: "But look here, Gilbert, this is only *one way* of explaining this chapter. I can give you a thousand more interpretations just like this one. They are all the same. You cannot say it means just one thing. You can have anything you want."

15. When an opportunity is given the Jews to ask ques-

tions, you must be prepared to hear almost anything. It would not be so hard if there was just one who would ask a question, but the hands of all generally go up at the same time. Everybody has the most important question, every one has the most learned question. It was a Babylon. The man who conducted the service to which I have alluded, did not have very good control of the Jews, and it made the work of laboring for them much more difficult. The Lord always stood by us, and helped in answering the questions.

16. Being so young in the work, I greatly felt my inability. Frequently we had present at the services rabbis, teachers, and cantors. (a) These classes would generally conspire against us. To illustrate the questions we would be asked, I will here mention one question.

"Mr. Missionary, you believe the *T'nach*, the Bible?"

"Yes."

"Here is a question for you. You said that Jesus was the Son of man, did n't you?"

"Yes. But I said also that He is the Son of God."

"Never mind about that. But you said He is the Son of man?"

"Yes, but I said too He is the Son of God just as much as He is the Son of man. You must remember that both are what I said."

"But did n't you say that Jesus is the Son of man?"

"Yes."

"Now, did n't you say, too, that only in Jesus can we have salvation?"

"Yes."

"Now you say you believe the Bible?"

"Yes."

"Now I will show you from the Bible itself that you do not believe, from what you yourself have admitted. Here is the text. It says in Psalms, one hundred forty-six, and fourth verse, 'Put not your trust in princes, nor in the son of man in whom there is no salvation.' You said that Jesus is the Son of man, and in Jesus only is there salvation. Now the *T'nach*, the Bible, says there is no salvation in the son of man. What do you do with that?"

17. Immediately the entire audience clapped their hands, and everybody was in glee. Ah, beloved reader, could you be in such a place at a time like that, you would the better understand what the Saviour endured when He was here on earth, and what the apostles had to meet with in their work.

18. I then asked him if he believed the Bible; if so, I would answer his question from the word of God. Everybody listened, for the Jews will as soon clap for one side as for the other. I felt then, as I have felt in every service, that there were honest souls present who were hungry for the light, and, for the sake of these honest ones, we must put up with this irritation and aggravation.

19. I called his attention to Jeremiah 23: I said to him, "Now you will remember that I said in my address to-day that Jesus was the Son of man, and he was also the Son of God. It was because He was the one that He was the other. The reason why I said that He only could save the people, was because the Son of God as well as the Son of man was centered in Him. Now let us hear

what the word of God says. 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch.' Who was this Branch? Was He the Son of man? He must be, because he came from David, and David was a man. 'And a king shall reign and prosper.' Then this man who was to come from David was to be a King. 'In His days Judah shall be saved, and Israel shall dwell safely.' Then this Branch of David, this Son of man, when He did come would save Judah and Israel. He was to bring salvation to Judah and Israel. Then there would be a Son of man who was to bring salvation—'And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS,'—here you have it. Here is the Son of man who is also the Son of God, and His name is Y-HO-VA TS-ID-KAA-NOO. All this was fulfilled in Jesus. Jesus is the Son of man, and He also is the Son of God. Therefore He, and He alone, can give salvation."

20. The audience saw the force of the reply, and the man asked no more questions that day. This is but a sample question, similar to what we expected to hear every time we had a service. I used to remark to the leader that to teach the Bible in such a way did not accomplish much good. After laboring hard for nearly an hour in teaching the word of God, so much discussion arose that nearly all the good influence of the teaching was lost by these arguments.

21. At times the Jews would become so angry as to commit violence, and at different times my life was endangered. One day, at the close of the service, I knew there were some of the Jews following me with the purpose of

doing me bodily injury. So I walked between two elderly ladies, thinking perhaps they might desist from their evil course. I had not gone far when suddenly a bottle came whizzing toward me, and hit me on the left side of the head, almost stunning me. There was a stone in the bottle, and it came with great force. I should have dropped to the ground but for one of these mothers in Israel at my side, who saved me from falling. I nearly fainted. I was indeed grateful to God that my life was spared, and I managed to get to the house.

22. When I reached my room, my heart was drawn out after the young man who threw the missile, and after all those poor Jews. How I plead with God to open their blind eyes, for the more they persecuted me, the more I felt to pity them. I had the same feelings once, and I could appreciate their situation. I longed to bring to them the light of this blessed gospel, for I knew that it would do for them what it had done for my soul. For nearly a week after this, I was hardly able to open my mouth wide enough to allow a cracker to enter it. I loved the young man, however.

23. At another time, as I was leaving the church, a New Testament came flying at my head, and hit me with such force that the book broke, and the leaves dropped to the floor. I thought it was a blessed thing to get the Word with such force, and I felt that if that young man got it as hard in his heart as he threw it at my face, something would certainly strike his soul. There was hardly a week passed but that something came in the way of opposition. It seemed as though little could be accomplished.

24. After studying the situation, I concluded that there would have to be a different method pursued with the Jews, in order to influence them with the gospel. I connected with this work after it was under way, and I concluded that the best methods were not used to help the Jews. The gospel should soften them rather than harden them; that is, some of them ought to be changed by the preaching. The trouble was that there was another man preaching in this same place besides me. He had certain views of the Bible, and I had other views. The Jews soon recognized this, as they discerned it in our preaching. The leader of the meeting being a Gentile, he did not understand Yiddish, and so he could not understand what was being taught. The other man would talk to them about Jesus' rising from the dead on the first day, how much of the Old Testament was done away with and changed. I sought to impress them that the fact that Jesus rose on the first day of the week had nothing to do with changing the word of God. The Lord Jesus simply came to live out in His life what Moses and the prophets declared concerning the Messiah. Naturally, the Jews did not have respect for the work of God, in view of such conditions, and this had the tendency to harden them.

25. I felt that I should have to change this manner of working, and teach the truth of God on proper lines. It is impossible to do successful work while mixing the pure truths of God with error. So after about two years' work with this mission, I left the Jewish work for a time, and entered evangelistic work among the Gentiles. While the work went hard, while there was bitter opposition, still I

had received a taste of the work, and was better acquainted with it than I had been before. I had the pleasure of seeing one man baptized, and there were several other believers who had not been baptized.

26. I sought also to reach the higher class of Jews, the so-called liberal, or reformed, and I found they were much harder to meet than the orthodox (*b*) About this time, shortly before I left the work for the evangelistic field, there was a great deal of persecution among the Jews in different parts of the country on account of the Sunday closing crusade which raged at that time.

27. In Montana, a Jew who refused to close his store on Sunday, was arrested. Not having money enough to pay his fine, he was sent to jail. He was commanded to work on the Sabbath, Saturday, as all other prisoners worked. He refused. He was persecuted bitterly while in jail, which was an outrage against the rights of conscience. There was also a bitter contest raging in Boston, and it seemed as though it was a good opportunity to present the gospel to the liberal Jews as well as to the orthodox Jews.

28. The Jews said that America was not much better than Russia; the time would come when America would eventually take the last step in persecution as surely as it had taken the first step. This persecution did much to hurt the work. So one day while visiting the Massachusetts Legislature, to appear at a hearing concerning the running of Sunday trains, I met a number of men who seemed to be the leaders in the movement in compelling the Jews to close their shops on Sunday, even though they observed the Sabbath of the Lord.

29. Among them were Christian ministers, and all were considered good, Christian men. Being acquainted with several, I laid the case before them, hoping that they might see that the work of preaching the gospel to the Jews was being hindered by compelling the Hebrews to close their stores on Sunday, after they observed the Sabbath of the Lord as they believed they should keep it. It being a free country, as long as a man conducted himself as a good and respectable citizen, he was amenable to God alone for his religious views. I explained to them that the Jew said there is no liberty in American Christianity, for it compels him to lose one-seventh of his time, compels him to observe two days in the week, and enforces on him a religion in which he does not believe. These men appreciated the situation, and finally asked me what I could offer as a solution to the problem. I told them there was a solution which would help the Christians as well as the Jews, as it would do for religion what should be done, it should stand on its own merit. I said,

"The only thing that should be done is to wipe out every Sunday law which exists on the statute-books of Massachusetts, and let every person, before God, act as he thinks right concerning the observance of the Sabbath."

One of the ministers turned to me, and closing his right fist brought it down with great force on his left hand, and remarked,

"I don't care for Jefferson, I don't care for Washington, I don't care for the Jews, I don't care for anybody. This is a Christian nation, and we are going to have Sunday laws, it does not make any difference whom it hurts."

30. I felt then that the poor Jew could not look for much help or have much hope from that kind of Christianity. If the Jew ever should get his eyes enlightened with the gospel of Jesus, it would have to be with a different kind of Christianity from that. I felt pained and heartsick, as it seemed to me this was going to hurt the work. I had not learned then, so fully as I should have known, that God is able to work out His own plans, and to do His own will.

31. In consultation with a dear, Christian brother minister, the late Pastor G. B. Wheeler, I decided to write a tract entitled, "Hebrews, and the Rights of Conscience," and scatter it broadcast among the Jews. I intended to show what the Bible said concerning this country, that it was a subject of prophecy, that the government was rapidly changing its principles of civil and religious liberty, and the time would come, as outlined in the book of Revelation, that this country would persecute those who worshiped God according to the dictates of their own conscience. I felt that I must appeal to the Jews in view of what they saw coming, to accept Christ, the Messiah, as their only hope. The Lord blessed me in preparing the matter, and soon it was ready for the press. But there was no money with which to print the tracts, and if the Jews ever read them, they would have to be furnished without charge.

32. So Pastor Wheeler went with me into the Boston church the next Sabbath, and in about twenty minutes sufficient funds were raised to print one thousand copies of this tract. I felt very thankful that a fund had been raised to pay for these tracts, and I saw there were some

persons who certainly were interested in the Jews. I had wondered whether there were many of the Gentile Christians who really were interested in the Jews, and this was a great encouragement to me.

33. We sent these tracts to some of the most prominent rabbis, doctors, lawyers, judges, and business men of Boston and vicinity, and to the same class of people in different parts of the country. We also sent them to the leading Hebrew journals of the land. One of the most prominent Hebrew papers wrote a long editorial on the tract. After commenting very favorably on its merit from a religious-liberty standpoint, the editor said that it was too bad that it was turned into a conversion tract, as though the Jews needed such a thing as conversion. It is evident that the editor had forgotten that David was a converted man, and King Saul was once given a change of heart. Psalms 51; I Samuel 9.

34. I was becoming acquainted with some of the prominent rabbis of Boston, and occasionally I visited them to talk over the gospel of Christianity. Through a mutual friend, I was introduced to one of the leading rabbis of the city, and nearly every Friday evening I called at his home, and spent several hours studying the New Testament about Jesus. Down in his soul, I believe he knew that Jesus was the Christ, but position and popularity had too strong a hold on him to let him yield to the Spirit. Occasionally I attended his synagogue, and I was surprised one Sabbath morning to hear him read Isaiah 53, and say that the Christian people claim this chapter refers to Jesus as the Messiah. He did not deny it.

35. While on a visit at his home, I met two Jewish ladies, beautiful characters indeed. I talked to them freely of my faith in Christ, and their hearts seemed much touched. One of them turned to me, and said:

"Mr. Gilbert, I would give anything in the world if I had a faith such as you have. I recently lost a dear little child, and laid it away. Oh, it seemed hard to do so, as there was no comfort, no faith, no hope. If I only had a faith like yours, what comfort it would give me!"

The rabbi saw that her heart was being impressed with the gospel, and he labored hard to destroy this good influence. May God pity the poor man, and have mercy on his soul.

36. At another time while visiting the rabbi's house, I met a number of Jewish people. Various topics were being discussed, among them the subject of religious liberty. One of the persons present seemed intelligent upon the subject, and expressed his views very freely. To my surprise, I learned that he believed and favored the idea that this country had a right to compel conformity to its laws, even though they were oppressive. If the country commanded that its citizens should desist from labor at any time other than the day they kept as sacred, they would have to do so. This was indeed astonishing to me. I argued for the Jew from the standpoint of the Jew. It seemed a strange position in which I found myself. Here was I, an apostate Jew, supposed to be hateful to the Jews, arguing for the rights of the Jew; and here was a Jew, considered a good Jew, who was denying the rights of his own people.

37. I soon learned that the gentleman was a lawyer. and before we broke up that night, he asked me if I would debate the subject with him before the Young Men's Hebrew Association of ——— He turned to the rabbi and asked him what he thought of the proposition, and the rabbi answered favorably. I thought, what a blessed thing it would be if the truth of the word of God could be brought before these hundreds of Jewish young men. I called to see the lawyer several times to arrange for the discussion, but I learned from him that he was too busy, and could not devote the time to it. I concluded that the rabbi and the Hebrew people were not yet prepared to let an apostate occupy the platform of their association. But, thank God, opportunity was given to bring the truth to many of the parishioners of this rabbi. The leaven was planted, and God would take care of His word.

38. While it was with sadness that I left the work for the Jews for a time, I thanked God for the privileges I had enjoyed. It made my heart long for them the more, and I thought that perhaps I had not yet received the preparation I needed to carry on this work. In God's own time I felt sure that He would bring it to pass.

EXPLANATORY NOTES.

PARAGRAPH 16 (*a*).—The *cantor* is the man in the synagogue corresponding to the minister referred to in Luke 4:20.

PAR. 26 (*b*).—The Jewish people are divided now into two branches, Orthodox and Reformed. The Orthodox Jew is practically the Biblical, or Traditional Jew, the Jew who comes in line of succession from the Pharisees of the days of Christ. The Reformed Jew is the man who has cast aside the Bible as the word of God, has laid aside all hopes of a literal Messiah coming, and who regards the country in which he lives as his home and his hope. He is practically the Sadducee of ancient times. The Bible to him is a good book, and so there are other good books. With all his bitter opposition, and all his persecuting spirit, there is much more hope in working for the Orthodox Jew than for the Liberal, or Reformed, Jew.

CHAPTER XIII.

TEN YEARS IN GENTILE EVANGELISTIC WORK.

1. By the advice of my brethren, it was decided for me to engage in general evangelistic work among the Gentiles. Before doing this, I felt, like Gideon, that I must be sure the Lord had called me to this phase of the work, and so I asked Him for two signs.¹ He gave them to me in so clear a manner that I could not doubt that He had called me. This gave me much courage, and I felt clear to start the work of preaching to the Gentiles with the consciousness that God would be with me. Still my heart's desire all the time was for my Jewish brethren, and in every city or town where I went, I would do what I could to give to them the bread of eternal life.²

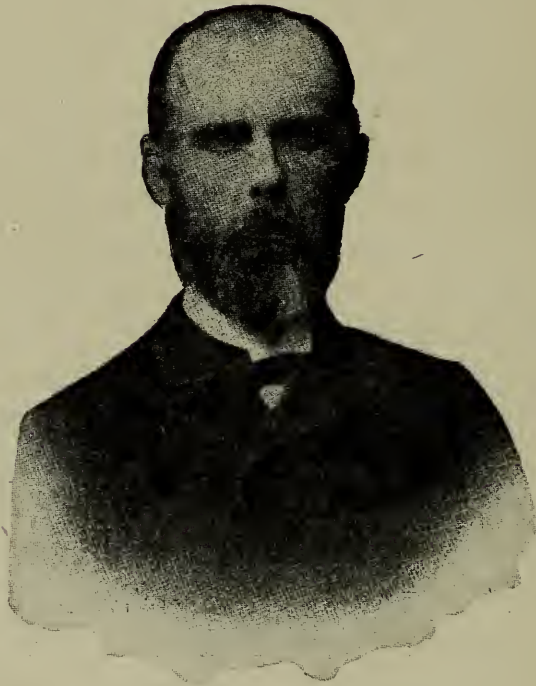
2. God indeed blessed the labors among the Gentiles. He gave me some fruits by the way to lay at the feet of Jesus. Of course there were not the peculiar obstacles to meet in working among this kind of people that there were among the Jews. A minister who is truly devoted to God, will always find an abundance to do in winning souls to Christ.

3. In the different cities where I worked, at times I found it rather difficult when laboring with the Catholic element. While in one of the cities in Western Massachusetts, I found that fully two-thirds of the city was

Catholic. The Lord, however, was moving on the hearts of the people to listen to the gospel; and while at times an officer was required to keep order at the services, he frequently forgot his official capacity, and listened to the word of God with much interest. Thus the seed was being sown in Gentile hearts.

4. After a time, the conviction came to me that I should go to the city of B——, Mass., and preach Christ. This was the city where I was converted. At first it seemed like a cross to go to this place, where I had spent several years before I had learned Christ; but the Lord laid the burden on my heart to go and preach Christ to the people of that city. I earnestly plead with the Lord to make His will known whether it was my duty to go, and He made it clear to me that I should go.

5. A singular incident happened the first day after we pitched our tent, which made it evident that God had called us to this place. The committee on public property had given my beloved fellow-laborer, the late Pastor M. D. Mattson, and me the privilege of erecting our gospel tent on the city park property. While we were in the midst of making our preparation, one of the aldermen came to us and wanted to know who we were and what we purposed to do. He was informed that we were there to preach the gospel, and were given the official right to. He was very indignant, and gave us distinctly to understand that we would not be allowed to remain there. We continued to make preparations for the services, and had already advertised when the meetings would begin. We believed God had called us to this place, and that He would take care of



PASTOR M. D. MATTSON.

the results. The next morning, while going to the village, we noticed a decided activity on the part of the people in reference to the tent that was being erected on the common. Soon word came to us that the city government had taken the matter in hand, and it gave room for apprehension. It was apparent to us that the Lord had some souls in the city whom He wished to know His blessed gospel truth, and the devil was endeavoring to hinder the work.

6. During this same afternoon, a young man came hurrying to the tent on a bicycle with a message that he must see the man in charge of the tent. On opening the letter, it was found that a real battle had been started between factions of the city government concerning the gospel tent. This message was a notification to us, to the effect that we were to remain where we were and to watch developments. We did not exactly understand the situation, but we concluded to stand still and see the salvation of the Lord.³

7. Hearing many rumors during the day that there was likely to be trouble if we remained, although we ought to stay because the Lord had precious souls in the place, we decided to open our meeting the evening we had advertised. We had an excellent attendance at the first service, and it certainly seemed that God would bless the work if we stayed there. At the close of the service, my fellow-laborer and I, with our wives, decided to earnestly seek God in prayer, that He would interpose to the glory of His own name. We had been praying but a few minutes,

³Ex. 14:13.

when we heard footsteps at the tent door. There were evidently a number of persons there by the way the voices sounded. Still we continued to pray. The burden of our prayers was that God would mightily work for His own name's sake, and we might be allowed to remain there if it was His will. We felt the presence of God, and were sure that God would give us victory.

8. As soon as we arose from our knees, there was a knock at the tent door. On opening it, we faced three men, the majority of the members of the committee on public property of the city. They had been listening to our cries as we sought the Lord, and the Holy Spirit had been moving upon their hearts. They had come to tell us the story of what had taken place among the city officials. It seemed that the authorities of the city were desirous of having us stay, while others were persistent that we should go. They came to say that as they were the persons who had charge of the public property of the city, we might remain there and preach the gospel. We were informed that in all probability, the marshal of the city would call upon us and notify us to leave the place. If we did not, he would doubtless arrest us. The committee said we should remain right there, and if we were arrested, they would assume the responsibility for all the consequences, if we would only stay and preach the gospel.

9. As far as we could learn, none of these men were Christians, but it is evident they were instruments in God's hands, being used to carry out the will of the Lord. They manifested a remarkable interest in our work, and seemed anxious that it should continue.

10. The papers of the city and vicinity then took up the matter, and day after day the journals reported the war going on in the city government concerning the gospel tent on the common. The news of the war spread, and soon people from outside towns and cities came to hear what was taking place. There was no bloodshed, nor any serious outburst; nevertheless God gave us many souls who came to hear the blessed gospel of His word.

11. This condition continued among the city officials for nearly a month, and the work at the tent increased night after night. The services at times were so crowded that every available seat was taken, and large numbers were obliged to stand. God was blessing the efforts put forth to His glory. As a result of the work in that community a good congregation was led to take their stand for Christ and His truth, and a church was organized.

12. The officials of the city who were opposed to our remaining, never ceased their activities in devising some plans to have us removed; but God in His providence so ordered things that we were allowed to stay for a number of weeks. We were finally notified by the friends of our work that we should have to leave, as the solicitor of the city had discovered that we were not citizens of the town. Therefore we had no right to remain on public property and make it our home. It seemed there was sufficient ground from a technical standpoint so that we should have to go.

13. It now appeared that Satan was to gain the victory. We were right in the height of our interest. The audiences were increasing nightly, and the blessing of God was con-

stantly attending the efforts in giving us souls whose interest was growing, and our work was not done. We had not yet reached that testing time where souls would have to decide whether they would take their stand for the Lord's cause. To leave the work now would indeed be perilous. We did not know what to do. If it were the enemies of the work who were ordering us off the premises, it would not seem so hard. We could feel that perhaps the Lord would give us still greater victory, and we might yet continue; but the warning came to us from those friends who had enlisted themselves in behalf of our cause. Still we felt that the work was not yet done, and that in some way the Lord would work for us, and would give us a greater victory. We decided to find another location for our tent, if we could; but our search was fruitless.

14. We finally decided to interview the chairman of the committee, who was friendly, and ascertain personally all we could about the matter. He laid the case before us very clearly, and gave us his reasons, which seemed very clear and convincing. However, he finally suggested that we should remove our living tents and take this obstacle out of the way. He said,

"If you could pack up your goods and remove your living tents, we will still beat them, and we think we will yet get you the opportunity to remain. Gather up your things, ship them away; then come before the committee and state your case. We think that you can remain some time longer." We went away feeling in our hearts that the Lord would yet work for His blessed cause.

15. We told the audience that evening what had happened, and a unanimous sentiment was expressed that we should remain if it were possible. We sought the Lord earnestly, and presented ourselves to the committee that evening to tell them what had been done. They gave us a very respectful hearing; and when we were through, they told us to come the next morning to the city clerk and receive their decision. We had the witness in our hearts that we should receive a favorable reply.

16. On calling to see the city official the next morning, we were informed that the committee had decided to grant us leave to remain four weeks longer. The blessed God thus reversed the decision of both friends and foes.⁴ It is truly wonderful what the living God can, and does, do, if we place our trust in Him.

17. I found during the ten years of ministry among the Gentiles that the blessed Christ indeed helped me in the work. I had many rich and precious experiences in the gospel ministry; many eyes were opened from darkness to light; many prisoners were released from the prison-house of sin and made free in Christ. At the same time, the Lord was using these experiences to prepare me for the larger work I had on my heart to bring the blessed news of salvation to the lost sheep of the house of Israel.

18. However, I used every opportunity in these years to enlighten my Jewish brethren; but I longed for the day to come when I could give my exclusive time to them. It was during these years, too, that I had a great desire to go

⁴Dan. 3:28; 6:26, 27.

home to my people in England, and once more to see my dear mother and my other relatives. I longed to be able to bear personal testimony to them of what the grace of Christ could do, and had done, for me, a Jew ; and I hoped that the Lord would enable me sometime to enjoy this privilege. Of this I shall speak further.



HOLDING SERVICES IN A GOSPEL TENT.

CHAPTER XIV.

RECONCILIATION WITH MY MOTHER AND FAMILY.

1. IN chapter eleven mention was made of a promise the Lord gave me that if I would remain in school and receive the needed preparation for the work, he would take care of my mother and of my sister's children who were left orphans, and that the time would come when I should be privileged to see my mother face to face. Through a kind providence, this time was now at hand. The Lord never promises a soul to disappoint him.¹

2. While my mind was very much exercised in regard to going home, and while I felt that the Lord would provide the way and the means that I might go, the financial outlook was not the brightest. Still I knew that if the Lord wished me to go, the way would be opened, inasmuch as He had done great things for me during my years of trusting Him. While I had not sufficient funds for the return voyage, I felt that I would lay my plans to go.

3. The day was set, and word was sent to my people that I was coming home. It was a great experience to me. How many things passed through my mind as I contemplated what might happen. I thought of my mother, what she would say, how bad she would feel to think that I had done such an awful thing. I thought of my brothers and my sister. Would they receive me? Would they even

(155)

¹ Jer. 17:7.

look upon me? Would they open their doors to me and let me in? Would they not immediately spit upon me and curse me? How many things were crowding my thoughts as I contemplated taking the trip home. Still I felt that I was going home to see mother. It seemed to me that, after all, my mother could not despise me and cast me away from her. I knew that she was still my mother, and I was her baby boy.

4. I thought of the many hours by day and the vigils by night she had watched over me. I thought of all the kindnesses and tendernesses of my childhood days. I thought of all the trouble and sorrow I had caused her by illness and other conditions. I thought of all she had done, and hoped that some time I might be a comfort to her. Could it seem possible that now, when the dear Lord had done so much for me, when the blessed Saviour had restored to me the joy of His salvation and had made something of a man of me, and had clothed me by giving me a right mind,—that now mother would cast me off and say I was not her child? I could not bear the thought. I said,

“Come what may, I will go home and see mother. Let her decide what the gospel has done for her boy, and if she will reject me, I will be consoled.”

5. The night before my departure from my field of labor, we were to have a farewell prayer-meeting at the home of one of the friends who had been brought to Christ through our labors. Many interested friends had gathered, and we had a pleasant time indeed. It seemed hard to leave them; but we knew that God was able to take care of His work, and of His own flock. It was a

blessed and precious season ; the Lord worked for His people that night ; the Holy Spirit was present in a large measure ; and we all felt that God was approving of the course pursued.

6. At the close of the service, a great surprise awaited me. After a few remarks by one of those present, a sum of money was handed to me with the statement that it was money intended to bring me back from England, but not to take me to London. This was not only a surprise, indeed a pleasant and agreeable one, but a direct answer to prayer. In making preparations for my journey, I found I lacked fifty dollars, and I was presented with just this amount. Here was another illustration of how the Lord supplied every need, and at this time raised up friends to help where help was surely needed. It was an added token to me that the Lord was well pleased with the idea of my going, and He would bless the journey and the visit to His glory.

7. A very pleasant trip was enjoyed on the way, and the Lord gave me opportunities on the ship of talking of Christ and His blessed truth to the passengers. But the one thought uppermost in my mind was to see my mother. I had a longing desire once more to look upon her face. The days seemed weeks, and the hours seemed days ; the minutes were so long. Would the time ever come !

8. Reaching Southampton late at night, I went directly to London, so that I might reach home early the next morning. The first opportunity I had, I went directly to the house, and what a heart palpitation I had as I stood at the door waiting for mother to let me in. I waited a

minute or two, and there was no response. I found that she was out. What a disappointment! After calling the third time, I knocked at the door and heard footsteps. How natural they sounded! How well I remembered them! They seemed just like mother's steps when I was a boy! I felt that she would receive me kindly, and would still call me her boy. The door opened, and I stood there face to face with that dear and loving, blessed mother. What should I hear? What would she say? What should I say?

"My boy, my boy!"

"Yes, mother, mother, it is your own boy that has come to see you."

What a meeting that was! a meeting never to be forgotten. How kindly, lovingly, tenderly, and affectionately, she embraced me as her own boy, her own child. The many years of absence, the changed condition in my health, the growth of the boy to a man, had wrought such a marvelous change that she could hardly believe I was the same boy. She said I was her boy, and she was glad to see me.

9. The next eleven days were pleasant ones indeed; it seemed so good to see her. Although mother was nearly seventy-five years old, had passed through much trial and many troubles, had labored hard in bringing up a large family, had not known many of the joys and comforts of life, her eye was not dimmed and her hair was not gray. She had never used a pair of spectacles, and was very healthy and vigorous.

10. Among the early questions she raised, was this:

"Why did you do it, my boy? Why did you give up the faith your father had, and accept another religion? Whatever made you do such a thing?"

What a question, and what an opportunity the Lord gave me! As I answered the questions and told her my reasons, she was amazed. She could hardly believe what she heard. It seemed impossible to her that I was speaking the truth, yet she could not doubt my words. My health was a living testimony that what I told her was really so. I told her among other things that my chief reason for believing in Jesus as the Messiah, was because I had been taught early in life to accept the T'nach, the Old Testament, as the inspired word of God. From earliest recollection I had it drilled into me that the words of the Bible were the words of the living God. Inasmuch as I believed these things to be so, I could not help believing Jesus was the Messiah.

"But," said she, "what has that name [for she would not mention the word Jesus] to do with our holy religion? What has he to do with Moses and the prophets? What has that religion to do with our holy religion which God gave to us Jews?"

I certainly could appreciate her position, although it was a difficult thing to make it plain to her. (a)

11. I took the Bible, especially the Old Testament, and sought to explain to her from the oracles of God how the Saviour was prophesied all through the writings of the sacred teachers of God's word. I traced the Bible through, and showed to her from these writings how the Messiah was to come; (b) where, when, and how He was to be

born, and called her attention to His birth, life, death, and resurrection. It seemed impossible to her that such things should really be so. True, it was in our own Hebrew Bible, and it was true that I read it to her.

"But," said she, "why did not your father believe? Was he not a good man, and did he not follow the holy religion? Did he not go to *shool* [synagogue] every day? Was he not very pious? Did he not follow the sacred customs the rabbis laid down, and was he not a good Jew?"

12. I gave her many Biblical illustrations, showing to her why I could not follow parents or customs, if their teachings were not in harmony with the word of God. I told her that I could not follow my father if I was to be a true Jew and a believer in the God of Abraham. This seemed a great surprise to her, and she thought either one or the other of us must be confused.

13. She, not knowing anything of the Jewish religion for herself, only as it had been taught her by others, felt that she was unable to take any position that might in any wise convince me, for I knew what I was reading. I finally told her the story of the call of Abraham, how God told him to leave his parents and all his friends, and to follow the Lord wherever He led him.

"Now," I said, "If I am to be a child of Abraham, and to believe in the God of Abraham, I must do as Abraham did. When God spoke to him, Abraham followed; when God spoke to my heart, I felt that I must follow also."²

14. The hours and days were very precious as we talked

²Gen. 12:1-3.

together about my faith in the Messiah, and what He had done for my soul. As I related to her how the Lord had filled me with the joys of His salvation, her heart was indeed touched, and she felt that in spite of what she had heard, there must have been a strong power at work to make such a transformation.

15. What seemed strange to her was that I should be the one to accept this religion, since of all the family, I had been the most bitter opposer of the Christian religion. She said,

“I should not have been so surprised if any of the others of the family had done such a thing. It would have been bad enough, surely; but that you, who so bitterly opposed these people, should believe this and go in this way, is certainly a great surprise to me.”

16. She seemed surprised to know that I was so interested in the work of spreading this knowledge to others, and she especially said it was something she could not understand. She would raise many of the questions asked by many of the orthodox Jews against the Christian religion, and the Lord helped me to answer them to her satisfaction. She wondered, however, if this was really so, why had not father found it out, why had not the other Jews found it out, and why did not all the Jews believe this.

17. I then told her, “Mother, I have not changed my religion. I am a Jew. I was born a Jew, and I expect to remain a Jew.³ I was born a Jew according to the rabbis,

³ Acts 22 1-3.

now I am a Jew according to the Bible. I am a Biblical Jew, and such I expect, by the grace of God, ever to remain. I love the Sabbath of the Lord; I love the blessed Bible more than ever; and the hope of the Messiah is more precious to me now than it ever was. Since I have known the truth concerning Him, it has made such a change in my whole life that the Jewish religion is worth more to me now than it has ever been.”(c)

18. This of course cheered and encouraged her, and the tears came to her eyes more than once during our many hours of interesting conversation. She was so glad, after all, to know that I still believed in the law of God, and in the precious truths which God gave to our fathers. The one thing that seemed strange to her, was that Jesus should be part of their religion. Having been told from early infancy that this Jesus came and taught that the Jewish religion was useless, that it was all done away, it seemed strange and puzzling to her to hear me say that I was a Christian, but that I still believed in the Old Testament, and in the teachings of the prophets.

19. She put this question to me, “When you accepted this religion, did they brand you with a cross on your arm?”

I said to her, “Mother, all such things are foolishness. Indeed they did not, and they do no such thing.”

This seemed a great surprise to her; for in Russia the Jews believe that when a person accepts Christ, the believer has to pass through a process of tattooing and has to be branded in many places. Such things have been done by the Greek Catholics against the Jews in Russia,

and all such belief and teaching is Christian to the Jews.(d)

20. From the way I presented to her the hope in the blessed Messiah, and from what she had heard about it in her younger days, she did not know what to think about the teaching; the views seemed so opposite. Still I was her boy, and she knew I was telling her the truth. She had actually seen a great change which had occurred in me, and I really loved the Jewish people. The believers in Jesus from her point of view do not love the Jews, for in Russia, the Christians, so-called, hate the Jews bitterly.

21. After a long conversation one day about the Jewish religion, she made this remark:

"If you say that you still are a Jew, and you yet believe as do the Jews, why are you not the kind of Jew you once were, and why will you not come back to be a Jew as you used to be?"

Knowing what she had said Christianity had done for me, I asked her, "Would you, mother, like me to be the boy I once was? Would you like me to live as I once lived?"

"But," said she, "why cannot you be a Jew as you used to be, and live as you live now?"

I asked her, "Do you know of any Jew who lives as I do, and who is a Jew as I used to be, or as I would have to be if I returned to rabbinical Judaism? You have lived a great many years in this world, and you have met and seen thousands of Jews. Do you know of any one who is as I am?"

She finally answered "No."

I said, "Judaism does not make this class of people. It

is impossible to be as I used to be, and to live the life that I am now living. Christianity, and Christianity only, makes the kind of people you have seen illustrated. I never could live as I do now if I returned to the fold of Judaism."

22. After this, she seemed willing for me to continue to live as I was living, for she would rather that I should be as I was than to go back to Judaism, to live as I used to live and take with that life all that went with it. I felt that God had given me a great victory for the truth.

23. She now was glad that I came home, and that she had learned so much. A great many things were cleared up in her mind. She had been told many stories about me which were untrue, and this was because I had accepted the Christian religion, as she had been accustomed to believe it. She felt indeed that it was a pleasure for us to have so profitable a visit.

24. Before I left, she remarked to me one day :

"My seeing you, and having this visit, has lengthened my life at least ten years."

She pronounced all the benedictions upon me that she could, and hoped that I might be greatly blessed: The reader will remember that some years before, when she heard of my becoming a Christian I was told by my brother that I had shortened her life ten years. Truly, the Lord restored to her all the years which she thought had been eaten up by my having become a believer in the blessed Messiah. Thus the Lord works for His own glory, and for the good of His most blessed cause.

25. Several years later, on account of a breakdown in

health, I went to London to visit my mother once more. She was quite feeble, and it seemed that she could not live much longer. I longed to see her again, if I might be permitted to do so, and to bear another testimony to the glory of God, to the saving power of His grace. My coming to her was not definitely known, so it was a great surprise. She was now past eighty, still her eye was not dimmed, nor her hair turned gray. She soon seemed to improve, and was able to get out-of-doors and to do her own housework as well as she did ten years previously.

26. This second visit was a great blessing. I had no need of so much argument and discussion as at the first visit. This time I tried to make plain to her more of the blessed hope, and what it meant when the Messiah would come again, and the fulness of the blessed hope would be realized. Her heart seemed to be touched on several occasions, and she would say to me,

“Well, my boy, you may be right. I do not know. I was brought up this way, in the way I am going. I have tried to live this life right, as best I know how, and I can only trust in God. I know the Lord wants the heart of the people, and I am sure He has mine. I am unable to read, and to know for myself whether these things are so. I do not wish you to change, but still I must go on in the way I am going. I cannot say about this Jesus, for you know how I have been brought up. But I am glad that God has done so much for you. I pray God every day that the Almighty will give you the grace and the strength to do the work I believe He has called you to do.”

27. This was indeed a blessed and precious testimony to hear from that dear, aged mother. Yes, I have no doubt but that she is doing the best she can, and I pray God to daily bless her, and in His own way to bring her to His blessed kingdom. It was indeed wonderful for a Jewish mother, with all the natural prejudices of an orthodox Jewess, to bear such a testimony; but I praise God He is still able to do exceeding abundantly above all that we can ask or think.⁴

28. While my visit with her was so pleasant during the first trip, it was not so pleasant with the rest of the family. I felt that I must see all of my relatives, and bear witness to what the Lord Jesus had done for my soul. I knew they were much prejudiced, but I daily prayed that God would help me to say the right things at the right time. The other members of the family treated me coldly, but still there was not that severe hatefulness which I feared. The Lord had certainly gone before me and prepared the way marvelously.

29. We had not been together long, ere the subject of religion was discussed. The one great question was asked by all: "Why did you leave the religion of your fathers? Why did you not continue in Judaism? Why should you disgrace the family by apostatizing from the Jewish religion and accepting that religion which is so much hated by the Jews? What motive did you have, and what inducements were offered you, to throw away the beautiful religion of the Jews and accept the Christian religion?"

⁴Eph. 3 : 20, 21.

30. The Lord gave wonderful help in answering these, and many other questions, from the word of God ; and repeatedly they were obliged to remain silent, and to acknowledge that if I followed the Bible I had good reasons to do as I did. Still they could not see how I could be so disassociated from my own Jewish people, and go among another class of religionists.

31. I endeavored, by the grace of God, to show them all the way of life and salvation as it was foretold by Moses and the prophets, and how these writings were fulfilled in the life and character of the blessed Lord Jesus. Gradually their prejudices gave way, and they came to be fully reconciled. They decided to drop the matter of religion, and to talk of the relations of our home life. But we would scarcely drop the subject of religion, when some one would wish to know why I believed in a certain thing. In trying to answer the question, the blessed hope in Christ would at once come to the front, and then I would have a very interesting time telling them about the Lord Jesus. This continued for a long time, until one of my brothers said :

“Well, you can believe as you do ; I will continue to believe as I do. Perhaps you have a good reason to believe as you claim. I was born a Jew, and I expect to die a Jew.”

32. I felt sure that the Lord greatly blessed while I visited all my relatives, and I left the country feeling that it was a wonderful opportunity to bear my testimony to the family concerning the Lord Jesus. Not only did I meet my relatives, but I also met many of my friends of early

days, and to them also was borne a testimony for the blessed hope in the Lord Jesus as the Saviour and Messiah. Many of my friends seemed astonished when I would tell them of my hope in Jesus. All of them remembered so well how bitter I was when a lad. Still many of them would give ear to what I had to say, especially when I showed them my faith in Christ from Moses and the prophets. This seemed to surprise them all, for I would clearly convince them from their own Bible that Jesus is the Messiah.

33. I had a great desire while in London to visit the school where I spent so many years, when I was receiving my rabbinical and educational advantages. I wondered whether I should have the opportunity of speaking for Christ here, but I felt that I must go, and leave the results with the Lord.

34. Word was sent to the principal, asking if a former pupil could visit the school, a pupil who had been to America, and who was anxious to review his former days. I was ushered into the presence of the head master, who received me very kindly at first. After a few words of welcome, he inquired what line of business I was following. I informed him that I was in the ministry. This made him feel very happy, as it was a cause of much congratulation to have the students of the Jews' Free School follow the calling of the ministry.

35. "Over what synagogue do you preside?" he asked. I said, "Mr. A——, I am not a minister of a synagogue; I am a minister of the gospel."

"A minister of the gospel?" he asked again.

I replied emphatically in the affirmative.

“You, a Jew, educated in this school, and a minister of the gospel? How could such a thing happen?”

It seemed as though he could hardly believe his own ears. I quietly said to him, “I was taught from my early days, while attending this school, to believe in Moses and the prophets. I was taught that these writings were the inspired words of God to His people. It was because I remained true to my teaching that I became a minister of the gospel. I could not do otherwise and be true to the word of God. It was the teaching of Moses and the prophets that led me to become a minister of the gospel.”

36. The principal seemed dumfounded. He was a highly educated man, and it seemed so surprising to him that it took him some time to recover himself. I then gave him some of my reasons from the words of the Lord why I accepted Jesus as the Messiah, and why I was led to preach Christ to men, especially to my own brethren. His attitude toward me changed at once, and he seemed to have little use for my visit. Being a gentleman, he wished to keep his word, and he allowed me to visit the school; otherwise, I fear I should not have been granted that privilege.

37. We continued our conversation on the Bible. I asked him of his belief. To my surprise, I learned that he was a strong believer in Buddhism. He extolled the writings of Buddha, and repeatedly remarked how much light and truth there was in the writings of this heathen system. I certainly was surprised, but I soon learned that he was not the only educated Jew in England who believed that way. I learned that many of the teachers among the

Jews were being inoculated with that doctrine, and that now many of them had little regard for the sacred oracles which the Lord had committed unto the fathers.

38. He still considered himself a good Jew, for a man that is born a Jew is always a Jew. It makes no difference what he believes or what he does not believe; as long as he does not accept Jesus and become a Christian, he is a Jew.

39. Before I left the principal, he said to me:

“Now while you are around visiting the teachers and students I do not wish you to advocate any of your teachings here. We will let you go through the school, but we do not wish to know anything of that sort of belief.”

I assured him that I would not do any proselyting in the school, but I desired to let him know that I thanked the Lord that the light of the blessed gospel of Jesus had reached my soul, and that Jesus had saved me from my sins.

40. I felt very thankful to the Lord for permitting me to bear such testimony among my friends and relatives, and I was sure that the Holy Spirit was using the witness to His glory. I spent many hours with my nieces and nephews, and the hearts of some of them seemed to open to the words of the Lord. One, a young lady of some twenty years, seemed especially attentive, and her heart was hungry to know the truth of the Lord Jesus. One evening she said to me:

“Uncle, I have read those prophecies in Isaiah and in Daniel a great many times, and I have often wondered what they meant. I could not get any person to explain them to me, and I often wished that I could know whom

they meant. How glad I should be if I could only know more about these things, and I do wish some day, Uncle, I could go to America, and learn about these things. Then I could be a help to you in the work."

41. My heart cried unto God that the Holy Spirit might impress her young heart to see and to know the blessed Lord Jesus, for she was desirous of learning about the Bible, and about the truths of the gospel. We spent several precious seasons together; and when we parted it was with the promise that as soon as possible, plans should be perfected for her to come to America, where she could have the privilege of learning about Jesus and His blessed truth. The rest of this part of the narrative will be read with sadness.

42. The next spring the way opened for her to take leave of England and of loved ones, and come to this country. We had corresponded freely about the matter, and in every letter received, there seemed but one thought and but one purpose,—to learn more about the truth of the gospel, and to receive a fitting for the work that she might be a helper in the Master's cause. Not being a very rugged girl, she was recommended to visit a physician to determine if she was really strong enough to take the ocean trip. On being assured by the doctor that she was equal to such a journey, she bade farewell to all her family and loved ones on July 14, 1908.

43. Her coming was looked forward to with much pleasure. For many years I had hoped and prayed that God would give me some of my dear ones for Him, and it surely seemed that now my hope would in part be realized.

The days were counted with the thought that they would soon pass, and we should have this dear one of the family with us to train for the Master.

44. We were planning to meet her at the dock in Boston and give her a royal welcome. One day I was suddenly called to the telephone to hear the following message: "The Steamship Company has sent you a wireless to notify you that your niece, Rebecca Daniels, died out at sea, three hundred miles from Boston." The reader may well imagine the effect of such a message upon one under such circumstances. It did not seem as though it was possible. O death, how cruel, how dreadful! Word also came that the ship's officers had decided to keep the body, and to bring it to port, and asked us to be there to receive it. How different from the meeting we had planned!

45. Before she left home the doctor had written very encouragingly, and was sure that she would be able to stand the strain of the voyage, and would be greatly benefited thereby. What could it mean? How did it all happen? But she now was dead, sleeping, and could not tell. We went to the boat to meet her, as we originally planned, only to receive a casket with what was left of the dear girl. How hard it seemed to view this as for the best, but how thankful I was to God that there was sufficient grace in Christ Jesus, my Saviour, for just such a time as this.

46. I made inquiries of the officials of the ship, and naturally every one said that all was done that could be done. Every care had been taken to help the girl after she first was taken ill, and every precaution was used to restore her to health if possible. I talked with the physi-

cian about the case, but somehow I did not receive a very satisfactory response. It did not help the situation now that she was gone ; but I received information later that if proper care had been given the girl, she might have been spared.

47. She was brought to the little village of Lancaster, Mass., and there we laid her to rest. It is with the hope, however, that she may have so learned of Him who is the resurrection and the life, that when He shall raise all those who have fallen asleep in Christ, she may be ready to respond, and will come forth with the true seed of Abraham.

48. How sad it made me feel that all the plans which were laid to educate her for the work of God had been in vain ; still it is blessed to know that our times are in His hands, and He doeth all things well, and all things work together for good to them that love the Lord, to them who are the called according to His purpose.

49. During my second visit home, I was asked to deliver an address on the Passover and the return of our Lord, to the guests and the family at the Caterham Sanitarium, in Caterham, Surrey, England. I mentioned the matter to my eldest brother, a man of fifty-five, and asked him if he had ever been to that village. He said he had not, and, to my surprise, he asked me if I would be willing for him to attend that religious service. I had been praying that he would have a desire to go, but it seemed more than I could ask or think for him to volunteer to go. I knew the Holy Spirit was answering my prayers, and that the hearts of my people were being touched.

50. I told him I should be glad to have him go. He

seemed to be delighted at the thought. I do not know that he had ever attended a Christian service before. This seemed a wonderful thing, but I praised God for the good omens. Before we went to the meeting, I told him that I was to preach about Jesus, and was to illustrate in the Passover the truths of Jesus as the Messiah.

51. Never having been in a Christian service before, it seemed a little strange to him. We all knelt in prayer, but he followed the Jewish custom of standing. As the reader is doubtless aware, the Jews never kneel in prayer. He turned his face to the west, kept his head covered, and remained in a standing position all through the prayer. The Jews always pray with their hats on. In fact there is hardly an hour in the day or night that they are without their hats. There are various reasons for this custom, one in particular is that the Christians go without their hats. The rabbis will not allow them to do anything that the Christians do, as to do so would be worshipping the Christian's God.

52. The Lord blessed the message, and my brother gave marked attention to the word of God. Everything I said with which he was familiar, he assented to, and he knew I was in nowise misrepresenting the truth of the oracles of God. After the service, as we were talking together, he said to me :

“ Well, I have made up my mind that I am going to personally investigate this thing. I do not want anybody's word for it, but I am going to know for myself whether these things are really so. Of course to hear you to-night it looks as though this was very plain, and as though there

might be something in this religion ; and I have decided to find out for myself if there is anything in the Christian religion for the Jew."

53. I replied : " That is just what you ought to do. You do not want to take anybody's word. You have the Bible, the word of God. The trouble is that our people have been so misguided by the rabbis that they suppose that all the Jews believe is in the word of God. The fact is, very little of what they believe to-day is in the Bible. Nearly all the Jewish belief is what the rabbis teach. The rabbis have fooled our people. I assure you that if with an honest heart you will come to the word of the Lord to find out the truth, the Holy Spirit will open your eyes and your heart, and you will see that Jesus is our own Messiah. Do you think that it is any pleasure to me, naturally, to be separated from my family because of my religious beliefs? But this is the word of God. To me Jesus Christ is my all and in all. I believe, and I am sure from the word of God, that He is my salvation, and I must believe Him, or else I am lost. If you will only study the word of God for yourself, you will find out that Jesus is your blessed Messiah."

54. If was indeed a pleasant hour we spent together, and I left him that night, after midnight, with the prayer in my heart that the Lord would open his eyes to see the truth of the blessed Christ, and that it would bring the joy to his soul that it had brought to mine.

55. The next day I visited another brother, and it was a surprise to me to hear him say that had he known I was going to deliver that lecture he would have been there also. He seemed interested to know that I could show Christ

in these oracles, though he himself did not have very much use for any of the religious rites of the Jews. I opened to his mind some of the truths of the words of God, and I saw that his prejudices, too, were breaking away.

56. Before I left London, I felt that my visit had been in harmony with the will of the Lord. I felt in my soul that God had been pleased with what I had endeavored to accomplish in His name; and I was assured that the Holy Spirit would watch over the seed which had been sown, and some day we should see the results of these efforts. Since that time my relatives have been very friendly, and they certainly do not feel so hostile as formerly. Surely, the Lord God of Israel, the blessed and divine Christ, still lives; and He is yet able to do glorious things for His believing children. Praise be to His holy name!

EXPLANATORY NOTES.

PARAGRAPH 10 (*a*).—To the ordinary orthodox Jew a person who gives up Judaism and accepts the Christian religion has really given up his religion and accepted another. It seems hard to make the Jews understand that to believe in the gospel of the Messiah is to believe in the real and true Judaism. I here give part of a letter from a mother to a son, who wrote to her that he had accepted Christ. This is what she says:

“For what reason have you done such a thing? Is it because you have been unsuccessful in your business and these missionaries have tempted you into their fold by promises of help? Then I entreat you to be man enough to resist that temptation. You should prefer honorable poverty to inglorious riches. Toil on honestly, and your good Father in heaven will surely reward you and send you success

even on this earth. But oh, be not so blind, so weak as to act the renegade, the deserter, and cast not away your soul, your life, your eternity, for temporary and material gain.

“But perhaps you will say that, you have joined the missionaries out of conviction in their creed; then I say that I do not believe it. To leave the grand, pure, simple faith of Judaism, those pure truths which were handed by God to Moses at Sinai, and which are destined to be the guiding principles of humanity till the end of time, to think that you have abandoned that creed for any other through conviction, is in truth beyond the comprehension of any sane and reasonable being.”

PAR. 11 (*b*).—The word *Christ* always causes the orthodox Jew to become angry. There have been so many cruel things done in the name of Christ, that the son of Abraham has been taught to associate that holy name with all things cruel. At the same time the Jew loves to hear the word *Messiah*, and loves to talk about the Messiah. The reader should bear this in mind when dealing with the orthodox Jew, as it will be of much service to the person who is endeavoring to enlighten the Jew with the gospel.

PAR. 17 (*c*).—One of the sad things connected with the Christian religion is that the impression is so prevalent that to believe in the Saviour is to throw away the teachings of the Old Testament. This idea is common among Christian people. But it is a grave mistake. The Saviour, the apostles, and all the teachers and believers in the early church, accepted the teachings of the Old Testament as the word of God, and they measured their lives according to the teachings of Moses and the prophets. In fact the Saviour and the apostles had only the teachings of the Old Testament to preach to the people; and it was in those writings that people learned of the great salvation which is found in Jesus as the Messiah and Saviour. There is great need of a restoration to early gospel methods. Primitive religion is greatly in demand. This will mean much in giving the gospel to the Jews.

PAR. 19 (*d*).—Often during the persecutions of the Jews, the Russians will take either a young girl or a child, and brand them with some mark, perhaps a cross or some other sign, and then tell either the child or the girl, or their relatives, that ever after they must be a Christian, as they have been branded with the sign of the cross.

CHAPTER XV.

WHERE IS THE LORD GOD OF ELIJAH?

1. ALTHOUGH the Lord had done great things for Elijah the prophet, the successor of this great prophet of God wished to know why the Lord God of Israel would not do for him what He had done for his master. Elisha knew that there was no respect of persons with God, and that the Lord was able to do for him what he had done for Elijah, if he would trust the Lord as did his predecessor.¹

2. The writer feels that it would be for the glory of God to relate in this chapter a few experiences from his own life, and from his observations in the work of God.² It has often occurred to him that the God and Father of Jesus, who did so much for the apostles and the people in the early days of the church, still lives to do similar great things for all those who will put their trust in him.³ Since it was for God's glory to bear witness to His mighty power in the days that are gone, it certainly will be to His glory now to bear testimony that the mighty God of Israel and the divine Son of God continue to have the same power to perform similar wonderful things.⁴

3. Mention has been made of several instances in the writer's life where the Lord wonderfully wrought for His servant.⁵ From a consumptive he was raised to health and strength, so that friends and relatives confessed that none

¹2 Kings 2:14. ²Ps. 66:16. ³Mal. 3:6. ⁴Acts 1:8. ⁵Ex. 15:26.

Ps. 103:3.

but the Lord could have done the things which were actually performed. But the Lord had still greater things in store for His servant, and it was the privilege of the writer to witness some remarkable experiences of the healing power of God, which he believes it will be only to the glory of God for him to relate, for the benefit of those whose confidence in God may be strengthened.

EXPERIENCE I.

4. While I was attending school, being obliged to work hard to accomplish what I had set out to do, my eyes became badly affected. Shortly after I began to work in the cause of Christ, I was forced to wear glasses. The doctors said my eyes were in a bad condition, and they thought I should have to wear glasses for the rest of my life. After using these artificial eyes for one year, I was surprised to find that during this time I had lost a number of degrees of vision, and I had to resort to stronger lenses. I regretted this very much, and I felt that it was a great affliction which would hinder me in the work.

5. After a time, I became impressed that I ought to pray to the Lord to restore my eyesight. While, doubtless, I was injudicious in my school-days in straining my eyes, I felt that I was only preparing for work in the cause of the Lord. The thought forced itself upon my mind to pray that the Lord would heal me of the loss of sight. I prayed for several weeks, but had no relief. One day while attending a camp-meeting, one of the ministering brethren, who was badly afflicted on the camp-ground, asked if another brother and I would unite with him in prayer that the Lord would completely restore him to health. It was indeed a

privilege to engage in prayer for the sick, because the Lord has promised that the prayer of faith shall save the sick.⁶ We were following strictly and literally the word of God, and one brother minister handed to me the bottle of oil, and asked if I would anoint the brother with the oil while we were praying for his restoration. As I took the bottle from his hand, and was about to remove the stopper, there came a sudden voice from heaven to me as clear as I could have wished to hear it, saying,

“Why are you wearing your glasses?”

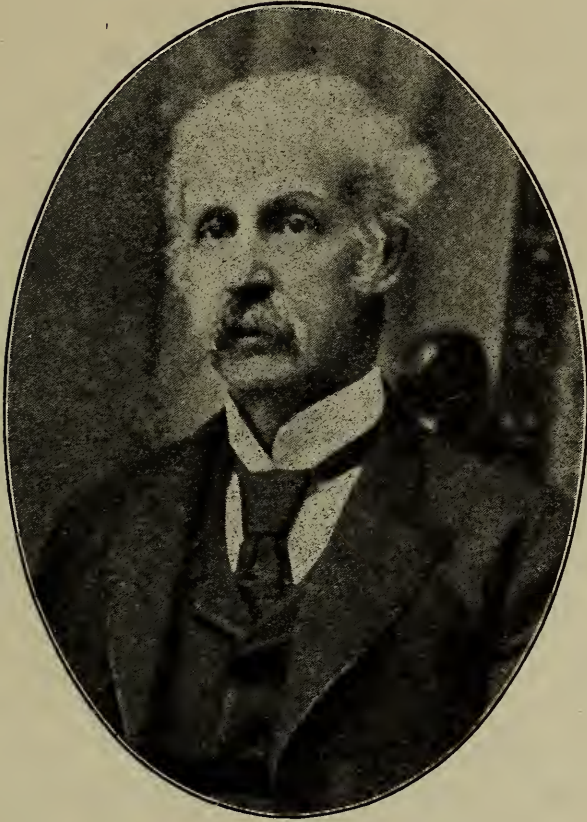
Without stopping to ask any question, I immediately said, “All right, Lord, I will take them off if you wish me, to.”

As soon as I said that, my glasses came off, and of a sudden the Holy Spirit filled the tent, and the writer was lifted almost bodily from the floor. My soul was filled with joy and peace, for the blessed and divine Christ had healed me of my physical infirmity. My sight was completely restored. I took off those glasses, and I praise God that, from that day to this, they have never been on my face. Although more than a decade has gone by, there has never been an hour but that I have had perfect sight. I have had no trouble whatever in continuing my work either by day or by night. Praise the Lord for such a wonderful Saviour.

EXPERIENCE II.

6. After I had been in Christian work about six months, I was unexpectedly stricken down with typhoid fever. The doctor said that on account of the heavy mental strain I had been under for a number of months, my health had

⁶Jas. 5 : 14, 15.



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broken down, and I now had a serious case of typhoid. I felt very sorry to think that after these years of preparation, I now should have to be laid aside for a time, and not be able to continue with my labor for the Lord Jesus. During the first night of my illness, the Lord came precious near to me, and the experiences I enjoyed that night were very precious. I felt that if I could behold the beauties and the glories of the work of Christ every night as I did that night, I would be willing to be sick all my life. Though the fever raged and my head ached, it was a night long to be remembered.

7. At the same time the Holy Spirit brought to my mind many of the exceeding great and precious promises of God, all of which gave the assurance to me that the Lord would heal me from this sickness. In the morning, I told Pastor G. B. Wheeler, with whom I was living, that the Lord Jesus had given me the assurance that He would restore me to health if I would follow out the directions given in His word. I had promised to attend a conference held in Michigan in the month of February, and this sickness occurred toward the close of December. If I went to that convention, the Lord surely would have to heal me. For several days the fever raged. It became intense. Although at times my head was covered with bags of ice, the fever was strong, and the pain so severe that I cried for cool applications to get relief.

8. In the meanwhile, Brother Wheeler had telephoned to one of the ministering brethren, asking him to come and have a special season of prayer, that the Lord would give me back my health and strength. Several days passed be-

fore he came, and although the doctor came to see me every day, he gave me very little encouragement, except that I should doubtless have a hard time with the fever, and should be confined to bed for many weeks while the fever was having its run. I never lost the assurance which the Lord had given me that He would heal me in answer to prayer.

.9. Just four days after the doctor had pronounced the fever typhoid, on Friday morning, the two ministering brethren knelt together at my bedside, and asked God to heal me of this typhoid fever. In the midst of their prayers, a thrill went through my whole body, as though a current of electricity had passed through me, and I at once sat up in bed. I gave glory to God that I was healed. I felt in my body that the blessed Christ had healed me. Shortly after the prayer season was over, the doctor made his usual visit, and one of the first things he said to me was, "Well, you are feeling better this morning, aren't you?"

I replied, "Yes, doctor, the Lord has healed me, and I am well."

I still felt rather weak, as I had such a siege of the fever, but I assured him that I knew the Lord had fulfilled His promise.

Before he left, he said to me; "Now I will leave you some of this medicine, and you may take it, as it will help you."

I said to him: "Doctor, you may leave the medicine if you wish, but I assure you that I will not take any. I am not at all fanatical, but I know that God has healed me,

and I shall not need any of the medicine." He concluded to leave it, but the medicine was never touched.

10. Within two days of the time of prayer, I was up and dressed, and within a week I was out-of-doors walking on the snowy ground, and was well and able to keep my engagement to attend conference in Michigan, as I had planned. Yes, blessed be God, the gospel of Jesus Christ is able to heal the body as well as to save the soul. The signs and wonders which were to go with the gospel in the early days of His ministry are still with the church;⁷ and while it is true that *materia medica* has had its influence over the masses, and to a large extent even over those who are followers of the blessed Christ, the Lord Jesus still lives and rules to perform His wonderful works for all those who put their trust in Him.

EXPERIENCE III.

11. As I was getting ready to engage more particularly in the work for my Jewish brethren, which will be told in the following chapters, I discovered that my little girl was sick. She was suffering a great deal, so that we finally called the physician to ascertain what was the real difficulty. Mrs. Gilbert and I were both surprised to hear the doctor say that the child had infantile paralysis; and the physician added that it might be weeks, months, and perhaps years before she would get better, and she might never recover from this dread disease. This made my heart sad. I pondered much over the matter, sought the Lord about it, and finally said to my wife:

⁷ Mark 16:17.

"I believe the whole thing is of the devil. I believe he wishes to hinder us in the work of God, and so he has allowed this thing to come upon the child that we may be hindered in the work. I believe the Lord will heal that child, if we pray about it and follow the instruction given in the word of God."

12. She agreed that we should call for the elders of the church, and pray in the name of the Lord for the restoration of the child. Two of the ministering brethren were called in, and we together poured out our hearts to the Lord that He would heal the child, so that we might continue with the work He had given us to do. After the prayer was ended, I took the little one in my arms, and by every test I could apply I found she was perfectly well. For days, yes, for weeks, the child could not wear a shoe. The suffering and agony of the babe was pathetic. If she was placed in certain positions she would cry so loud and so continuously that it would almost break one's heart to hear her weeping. The ministering brethren had not been gone three minutes before she could be handled as well as any healthy child; her shoes could be put on her feet as well as could any other child's, and she seemed perfectly well. To this day she is as well and rugged as any child need be; and the blessed Lord gave us the precious victory once more. He thus proved to us again that the prayer of faith shall save the sick. Yes, the blessed Christ is a divine and a living Saviour. He is able to do all things according as He has promised.

EXPERIENCE IV.

13. While I was living in the same family with Pastor

G. B. Wheeler, the wife of the minister was stricken down with nervous prostration. In order to hear what she wished to say one was obliged to place his ear close to her mouth. She was very low, and the doctor said that it would be a long time before she could even move from her bed. She was a noble soul, and one whose heart was filled with love for Jesus and for his cause. She not only was a devoted mother in her home, but was a true mother in Israel, and we workers all felt that she could not be spared. It was a serious case of nervous prostration, and it made the hearts of all sad to think that this light of the home should have to be confined to a bed of sickness. Before we separated for the morning's work, it was suggested that we all unite in earnestly seeking the Lord that His mighty power might be made manifest, and that if it were His will, He would heal His handmaiden. We all believed that God would hear prayer, and He would work according to His glory. Several of the workers united in an earnest season of seeking God for restoration, and we had the assurance that the Lord Christ would bless His servant. Each went to his respective labor, and in half an hour I returned to the house, only to find Mrs. Wheeler up and dressed. The Spirit of the Lord had come, and had richly blessed our sister with health and strength. How our hearts rejoiced to see the mighty power of the Lord manifest, and we had another assurance that the blessed Jesus still lived, and that the Lord God of Elijah had the same power to work for His servants now as He had in the days of old.

14. The same physician attended Mrs. Wheeler that



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attended the writer in his sickness, and he had come to the conclusion that there was not much need of his services among such a class of people. He would diagnose a case, and pronounce the disease; he would expect a serious and protracted illness, only to be surprised that the Lord God of Israel interposed by His mighty omnipotence.

EXPERIENCE V.

15. Another Bible worker who lived in the same family was stricken with spinal meningitis, that awful disease which sweeps many to death with great rapidity. I had been out in the evening to fill an appointment, and when Mrs. Gilbert and I returned, we were surprised to see Dr. A. at the house, although it was now nearly midnight. Inquiring into the cause of his presence, I was told that Mrs. S. was down with this terrible affliction. The doctor said that she was very low, that the pains in her spine were drawing back her head, and if she had any more of these attacks she could not live till morning. He said it was a severe case, and he did not give much encouragement. All were very sad. He said that we must not leave her alone, as she might have an attack at any time, and the results might be disastrous.

16. We felt that before we retired we must take the case to God. So all the workers knelt before the Lord and prayed the Lord Jesus to manifest His mighty power by stretching forth His hand to heal.⁸ It was a holy season, and the Lord came very near to us. I offered to remain

⁸Acts 4:30.

with the patient during the night, and as I went to her room she opened her eyes, and with a mild and subdued voice, asked,

“What is the matter? I feel such a peace come over me. Something has happened.”

I said, “Yes, my sister, something has happened. We have been praying for you.”

Oh what a peace that night filled her soul. She soon dropped to sleep, and slept soundly all through the night. In a short time she was perfectly well, and to this day is a consecrated and devoted servant of Christ doing all in her power to win souls to Jesus.

17. The physician came to the house early the next morning, expecting to hear that his patient was extremely low, if not actually dead. To his surprise and astonishment, he found her almost well, and was again told that the Lord Jesus had heard and answered prayer, and had restored the sick one to health.

18. The doctor was much impressed with the pure religion of Jesus. He had been a professor and a church-member for some years. But he had never seen the religion of Jesus manifested on this wise. The Spirit of the Lord moved upon the heart of the physician and his wife to know more about the word of God and the true religion of Jesus. He felt that there must be something more to Bible religion than what he had known, and he desired to study the Bible, that he and his family might learn more about the pure and undiluted truth of the gospel. The family accepted all the light the Lord Jesus had for them, and for years the doctor was a noble and loyal sup-

porter of God's cause. He died in the faith of soon seeing the blessed Jesus, who was able to work so mightily for all those who put their trust in Him. The Lord God of Elijah still lives, and He needs witnesses everywhere to prove the truth of the gospel that He is able to heal the sick as well as to save the soul.

EXPERIENCE VI.

19. I must give one more case, to show that there is nothing too hard even now for the Lord to do. The blessed Saviour is able yet to perform most mighty works for those whose hearts are perfect towards him. After closing a series of evangelistic services in a tent in the city of Salem, Mass., several of the friends greatly desired to assist in the breaking up of the camp. Among those who were helping us was one brother who had recently accepted the faith of Christ, and who had learned to love Jesus and His truth. This man had been rescued from the depths of sin, and the Lord Jesus had done great things for his soul. True, he was but a babe in Christ, but his heart was burning with love for Jesus. He was devoting a great deal of his time to learning the will of the Lord, and he longed to do all he could that he might drink deeper draughts from salvation's wells. He spent considerable of his time during the summer in helping us at the tent, and he longed for the time to come that he might have the privilege of attending a camp-meeting where he might learn more of the word of the Lord. The day had arrived when we must take down the tent to prepare for the camp-meeting which would be held in about ten days. Being a sailor and familiar with the handling of canvas and masts, Brother C.

wished to assist in the folding of tents, and the lowering of the large tent mast. The gospel tent was a fifty-foot, circular tent, and the mast was about thirty-eight feet long, and about ten inches through at the base of the pole. While he was lowering the mast, a spliced rope tied about a stake to assist in lowering the pole, gave way, the mast was out of control, and the rope became wound diagonally across his back. This rope so tightened about him that it drew him against the large stakes, breaking four ribs, each rib in two places ; and throwing him to the ground, the mast fell across both his legs. It was a miracle that the man was not instantly killed. He was bruised, torn, and lacerated. It so affected him that he became nearly insane before the physician arrived. He kept pacing to and fro. One of the skilled physicians of Salem, Mass., was immediately called, and he told the brother that if he did not stop moving about, he might die at any minute, as the ribs, the way they were broken, might pierce his lungs. He was gotten under control while the physician gave him medical attention. He was thoroughly bandaged, but was a sad spectacle to look upon. His back was terribly bruised, and the ropes and the mast had torn clothing and flesh from different parts of his body.

20. After the doctor had done all he could to relieve him, he assisted him to his own carriage, and carefully drove the man about one and a half miles to his home. It was sad indeed to see this poor brother in such a terrible condition after he had interested himself so much in the work of God, and his heart was longing to go to the camp-meeting but a few days ahead. As the doctor was about

to take him home, I asked the physician his opinion of the brother's condition. He said :

"If everything goes well, he may be able to get out in two months, but he may never get out of this alive. He has four ribs broken, and each rib is broken in two places. He is also injured generally."

I felt sad and sorry for the poor man, and wished that something might be done to help him. It was evident that human skill had done all it could, and the regular course of things must now be followed. All that we could now do, was to leave the matter in the hands of God. After the brother reached his home, it was found that he was unable to lie down in his bed ; he had to be bolstered up. A strap device was arranged for him, so that by careful handling, he was able to move himself, by the aid of this strap, from one side of the bed to the other. Each time he moved, the action was accompanied with groans.

21. Several days after he was confined to his bed, I called to see him, and it was then that I found him in the condition just described. He felt thankful to God that his life was spared, but he was sorry to think he could not go to the camp-meeting. It seemed sad that after he had waited a long time for the privilege of enjoying such a blessing as he would receive at the camp-meeting, he should now have to be denied the privilege. While we were visiting together, I did all I could to encourage him to trust in the Lord, and told him that all things worked together for good to those that loved the Saviour.⁹ But,

⁹Rom. 8 : 28.

somehow, I felt in my heart that the Lord would do a work for that man. He confessed all his sins to the Saviour, and he longed for a deeper experience in God.

22. Before I left him, we had a season of prayer, and it was a blessed and precious season. The Holy Spirit came very near to us, and we felt sure that the presence and power of the Lord was in the room. We especially asked God to give the brother strength and health, and, if it would be for His glory, to completely heal him. I went away assured that God would do that which would be for His glory.

23. Two or three hours later, as he was lying in bed, he seemed to hear a voice saying to him,

“ You are well, why do n’t you get up ? ”

Heeding the call, he immediately threw the bed covers from him, and jumped from the bed. He tore the bandages from his body, and went to the door of the next room where his wife was. He called for his clothing, and put it on. He was a well man ; his bones seemed to be as strong as ever ; and he felt perfectly whole. It brought a shout of victory to his soul, and joy to his home. This happened Thursday night, just four days after the accident occurred.

24. The doctor came the next morning, as usual, to attend the patient, but the brother was around the house outdoors.

“ Where is the man ? ” the doctor asked.

He was then informed what had taken place. He was almost dazed. The physician was not a strong believer in the Lord, but here something had actually happened that

was inexplicable to him. He knew the man's ribs were broken, four of them, each one in two places, and he knew that by no law of nature could the man have so improved from the condition he was in on the previous morning when he called to see him, as to get well so soon. He left the house puzzled and baffled, but admitted that the man was well.

25. The brother went to church the next Sabbath, and related his experience before the members present. The Spirit of the Lord came near with great power. It was a wonderful meeting, and it resulted in the conversion of his mother, an old woman who had reached threescore and ten years, and who had never made any profession of the Christian religion. The next day the brother rode his bicycle ten miles, and felt no ill effects from his trip. The man surely was healed.

26. When the time came for the camp-meeting, the brother was in attendance. It strengthened his faith, and was a great blessing to many others to whom he told the story. While I personally knew the Lord had healed the man, I wished to have another physician examine him, so that there might be added evidence of the power of God to heal and to strengthen. I had the man present himself for examination to a skilled physician on the camp-ground. I myself saw how bruised and lacerated the man's body was just a few days before, but now his flesh was as fresh and clear as a child's. The doctor examined his ribs very carefully, and applied every test that a physician could apply. He said that the man's bones were perfectly sound. The doctor turned to me, and asked,

"Do you know it for a fact that this man had his bones broken as has been described?"

I told him what I saw with my own eyes, and gave him the testimony of the physician. The doctor was a noted physician of the city of Salem, Mass., and there was no reason to doubt but that the man's ribs were broken, and his conduct at the time of the accident attested it.

Then said the doctor, "It is one of the most wonderful cases I have ever seen. There is nothing the matter with this man's ribs, they are all perfectly sound. The Lord surely did a remarkable miracle upon this man."

27. As far as I know, the man has been perfectly well from that day to this; he is constantly rejoicing in the great and mighty power of the blessed Christ.

To me these experiences were a source of strength, and gave me greater faith in the power of God. While there are many more experiences which I might relate, these have been told to assure you that "the Lord God of Elijah" still lives. He has the same power to heal the sick, to make injured men well, and to do for those who believe in Him to-day, that He had when He walked on this earth as a man among men.

CHAPTER XVI.

A GREAT BURDEN FOR MY JEWISH BRETHREN.

1. ALTHOUGH I spent a number of years in preaching Jesus and Him crucified to the Gentiles, and to the Jews wherever I had the opportunity, the great burden to labor more exclusively for my Jewish brethren never left me. I felt by day as well as by night that something must be done that the millions of Jews might hear about this blessed Messiah. But the apostle says :

“How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?” Rom. 10:14, 15.

2. As I would walk the streets of many of the cities, and see the lost sheep of Israel, my soul would long to present them to Jesus in the arms of my faith. My soul cried out to God that he would open the way whereby the love of Jesus might be presented to them. But there were few people who seemed to have any interest in the Jews. I felt this way: Really, who cares for the Jews? Who has any desire to help the Jews find their own Saviour? How many times this would revolve in my mind, and I prayed that the blessed Lord would open some way, as He opened the Red Sea, that the gospel of the Son of God might be given to them.

3. That the reader may the better realize how the Jews
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feel because of the lack of interest in them, I will relate just one incident which came under my observation. I was to preach in a Baptist church in the city of Haverhill, Mass., on the work of the gospel among the Jews. At the close of the service, one of the leading men of the church came to me, and said :

“I have had an experience with some of my men that has aroused a deep interest in my soul for the Jews. Anticipating your coming, I invited two of the men of the shop, Jews, who are working under my charge. I never knew how the Jews felt, until I had this experience with these men. I told them that you were going to speak in our church, and invited them to attend the service. One of them asked me, ‘Why do you want to have me go to the church?’—‘Because I should like to have you hear this Jew preach to our people.’ ‘Yes, but why do you want me to your church? You must have a reason,’ he asked. I knew they felt rather delicate about the matter by the way they talked. Finally they asked me, ‘But what is your real purpose in wanting me to go to your church?’—‘Because I feel interested in you Jewish people.’

4. “The man cast a very peculiar glance at me, and then in a strange way said : ‘Of course you are the boss, and I suppose it is in your power if you wish to discharge me, but I am going to venture to say it : Do you mean to say you are interested in me as a Jew? Do you mean to tell me that there are Christian people who are really interested in the Jews, and who really have any regard for them?’

5. “This was indeed a surprise to me. It was not so

much what he said, as the way he said it. It appealed to me. I told him that I *was* interested in him, and assured him that my reason for asking him and his friend to come, was because I hoped that they might get some good."

6. About this time I was deeply interested in the noble work of bringing to the people that blessed and helpful book, "Christ's Object Lessons." (a) I was invited by a friend to attend a Freewill Baptist church service in one of the cities of Massachusetts, and he told me that he thought the pastor would doubtless interest the people in the purchase of this book. Upon reaching there, I was surprised to have the pastor come to me, and ask me if I would not speak that evening to his people. Very soon the pastor announced that there was a converted Jew in the church who would speak that evening. I prayed the Lord for special help that I might know what to say to them.

7. At the close of the service, the preacher not only spoke of the book I was selling, but also told the people that they ought to do something to help bring the gospel to the Jews. To my surprise an offering was taken for this work. It seemed like a little thing, but I believe that evening was the beginning of a new experience with me in connection with the work for the Jews. I found that there were people who were interested in the Jews, and who longed to do something for them.

8. Just how it happened I cannot tell, but, rather singularly as well as providentially, there came to me many calls from churches of all denominations to tell them about the needs of the work for the Jews. There seemed to be springing up in the hearts of my own brethren, and of



MRS. E. G. WHITE.

AUTHOR OF "CHRIST'S OBJECT LESSONS," AND OTHER VALUABLE WORKS.

Christians generally, a desire to hear about the Jewish question, and why the Jews seemed so hard towards the gospel. I was kept busy with appointments made months ahead to speak in different churches, not only about the work among the Jews, but also along other lines of gospel truth. I found that wherever an awakening was created to do something for the Jews, there was also a stronger desire upon the part of Christians to know more about the word of God. Light was pouring into my soul, and I could see that God was answering my prayers, but in a way that I had not expected.

9. Thousands of Christians were being helped and blessed in gaining additional light from the word of God, and they in turn felt it but a privilege to do something for the poor Jews, to give them the gospel of Jesus. The Gentile Christians desired to know more about the prophecies of the Bible, and were glad to learn more of the Old Testament in a way that it had never been expounded to them before.

10. While I was preaching in one of the large Baptist churches in Massachusetts, a very interesting and attentive audience gave heed to the word spoken, and seemed glad to learn many of the precious truths of the Bible. After the service, the pastor, in conversation, said,

"It seems to me that it will be a great blessing for the church to work for the Jews. While it may bring many of the Jews to Christ, it will bring added light from the Bible to the church."

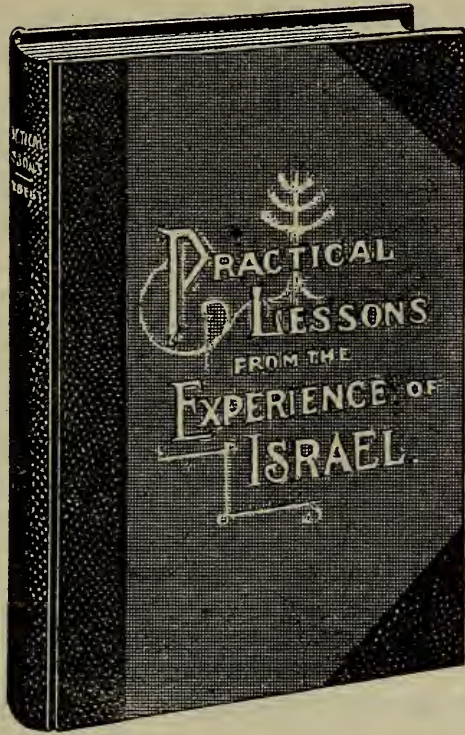
Certainly this man took a very sensible view of the situation.

11. While I was kept busy at this line of work, the burden for my Jewish brethren continued to increase, and I was constantly praying to know what could be done for them, how we could start the work. I knew that it would take much money to carry on this work for the Jews, as everything must be done from a philanthropic standpoint.^(b) Though I was receiving some money from friends and interested persons, in offerings, I felt that other ways would have to be found by which we could secure more means to carry on this work. My faith in the Lord was growing stronger, and I believed that the Lord would open a way to help us solve the problem.

A WORK OF FAITH.

12. With this continued interest among the churches of various Christian faiths in the work for the Jews, with the desire on the part of many of the people to learn more about the Bible, with a number of open doors given me to preach the truth of God for these latter times to many thousands of people, I felt it was a duty I owed these persons to give them more of the truth of God in a set form, that they did not have. To thousands of professed Christian people the Bible is practically a sealed book, and as I would open to their understanding many of the simple prophecies of the word of the Lord, it seemed to them as though a revelation was brought to their understanding. Many of the people longed to get hold of something in written form that would be of permanent use.

13. While holding Bible classes in Y. M. C. A.'s, while giving series of Bible lectures in many of the churches, while having the privilege of interesting many persons by



FACSIMILE OF BOOK PUBLISHED

good books and other literature on the prophecies and other points of truth, to prepare for the coming of the Lord, I felt that if I could publish a book which would explain many of these truths from the standpoint of the oracles of the Bible,¹ it would accomplish a threefold purpose: First, it might give thousands of people a better opportunity to know of the message of God for to-day, and at the same time it might disarm them of much prejudice which people have, especially against Old Testament prophecies; sec-

¹Acts 7: 38.

ond, it would perhaps reach some Jews who would be willing to read such a book, and at the same time would become less prejudiced ; third, if it would please the Lord to help in the disposing of these books, it would give us some money to carry on the work for the Jews, thus preparing the way for a more definite work of the gospel among these lost sheep.

13. Days and hours were spent in thought and prayer. Many, many times did I revolve this thing in my mind ; to me it meant much. I was without a dollar in the world. I had a wife and two children. I was receiving from the work of the ministry barely sufficient to support my family. My education was rather limited, and labors were many. Now here was a proposal to write a book, publish it, raise funds for it, and at the same time plan to sell it. It seemed like a large undertaking, but I studied the matter much, and spent time in thought and counsel with God. My plan was to write the book, get some house to print it, and through the assistance of friends have the book circulated. The more I thought of the matter, the more I firmly believed the Lord would have me undertake the work, and I finally decided to divulge my plan to my wife. Coming home one day, I said to her :

“Wife, I have something to tell you. It may mean much, but I am going to tell it to you.”

14. She seemed surprised and thought that something unusual was in my mind. I finally said to her : “ You know how I have a burden for the Jews, and how I have longed to do something for them in bringing to them the gospel. There seems to be so few people who care for them, that

I feel as though I must do something more than I am doing to reach them with the gospel. The Lord has given me an open door into many churches, and there seems to be a desire on the part of many of the people to know more about the word of God, who in turn will do something to help the Jews. So I have planned to publish a book, and to print ten thousand copies of it. I do not know yet how large it will be, and I am not certain yet what lines of Bible truth I shall follow. I expect to take up many of the customs and oracles of the Bible, and if possible to shed some light on the Scriptures in harmony with the message of God for to-day. I think I shall be able to get a book which ought to sell for a dollar. That will mean ten thousand books and ten thousand dollars."

15. "You see," I continued, "if we sell all these books, we shall place in the hands of the people the truth of God, and at the same time we shall have some funds to use for Jewish work. And I shall be so happy! I know the Lord will help me, and we shall yet see God work wonders."

16. My wife was somewhat startled at the magnitude of the proposition, to think that I should undertake such a proposal with no money, no backing, no influence. With a family of three dependent upon me, how could I involve myself in such an expense. Besides the cost of the book, there were thousands of dollars I was promising for the Jewish work. It looked like a heavy burden, and I had no one who was especially interested in the project. But the more I thought of it, the more my faith in the plan grew, the more I felt that God would demonstrate that the man who was called to work for God and who really had faith

in Him, would be prospered in proportion to that faith.

17. There was another reason I had for doing this: The Jews believe that the reason why a man becomes a missionary among the Jews is because he receives large sums of money from Christians for doing this sort of work. The reader may be interested to know that the Jews are taught by the rabbis that this gospel work the Jews do among their brethren is done solely for the financial advantage there is in it. I felt that if the blessed Lord would help me to sell these books, we could have some funds from a source which would prove to the Jews that there were people who loved them for what they could put into the work, rather than for what they could get out of it.

18. That the reader may have a clearer idea what I mean by this latter expression, one illustration will be given. While I was engaged in mission work in Boston among the Jews, one evening a number of young men came into the hall. They evidently came to have some entertainment at the expense of the missionary, and so started to raise questions and objections. Finally, one of them asked:

"Mr. Missionary, say, do you not get a good deal out of this business? Of course you can fool the *Goyim*, Gentiles, and make them think you are doing this because you like it; but you know, and we know, that there is lots of money in this business, and this is why you do it. Now be honest, do you not get a whole lot for doing this work?"

19. If this question had been put to me once, it had been put a thousand times; and so I decided that these young men should be taught a lesson. At the same time,

I hoped that they might see the error of this idea which they and all the Jews have. So I said :

"Yes, brethren, I do get a great deal out of this religion, only I get more than you really think or expect."

At once their interest was raised and their curiosity was aroused.

"My," they said, "he is going to tell us. I knew that he would. You see, you are a Jew and we are Jews; and what odds does it make. We will never tell; and we thought perhaps you would tell us, and we assure you we will never say a word about it to any one."

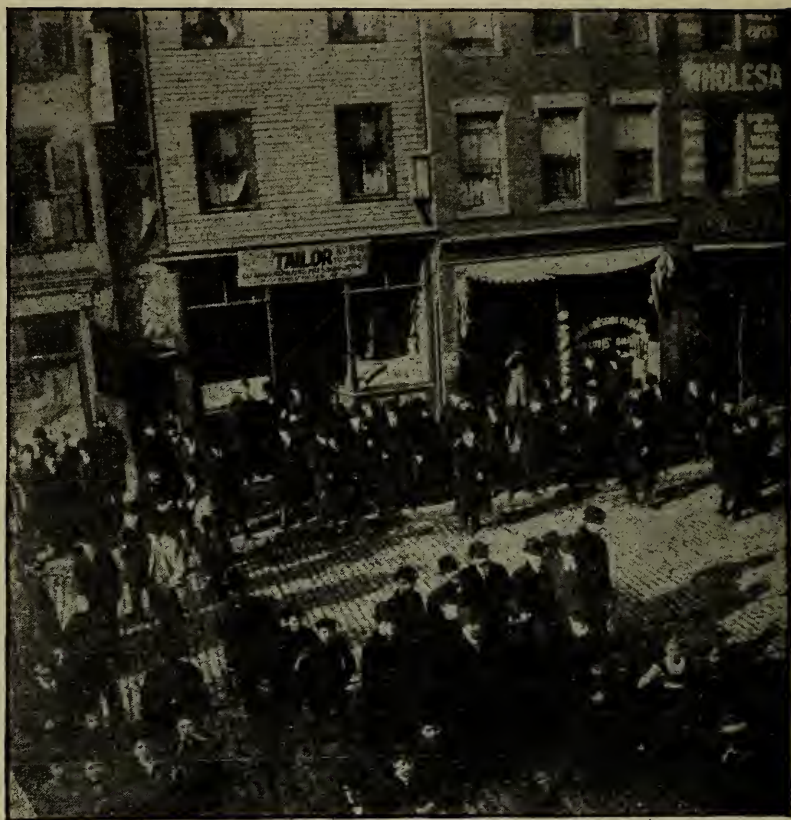
20. Oh how eager they were to know; how anxious was the look on their faces. They expected to hear something which they could carry away to tell their Jewish brethren, and this would assure them more than ever that what the rabbi told them about the missionaries' working for money was true.

21. I said: "Yes, brethren, there is much more in this religion than any of our people ever thought of, and how much a man does get out of it who really takes to it! It is really wonderful how much one gets if he has this religion."

22. Then they asked, "Is it so much that you do not want to tell us? We should just like to know."

Feeling that they had been anxious long enough, and seeing that their interest was raised to its highest pitch, I said :

"Yes, brethren, I will tell you, and I wish you to hear well what I get out of this religion, and then I wish you to decide if it does not pay for a man to have it. Out of this



JEWS GATHERING IN FRONT OF MISSION

religion I get peace, joy, happiness, love, the blessed consciousness of knowing that God, for Jesus' sake, has really forgiven me of my sins, and I am at one with God. Say, do you not think that is a great deal for a man to get out of his religion? Do you get as much as that out of yours?"

23. The young men were surprised and startled; they were so taken aback that they scarcely knew for a few seconds what to say. It seemed so different from what they expected to hear that they were chagrined. One of them finally spoke up, and asked,

"Say, Mister, do you live on it? Does it feed you?"

"Yes," I said, "much of the time; for you know Moses in the law said that man should not live by bread alone, but by every word which cometh out of the mouth of the Lord. You see it is something that a man can live on much of the time."

24. The young men stood and thought for a moment; they finally took their hats, and said:

"Good night, Mr. Missionary, perhaps we may come again sometime." We were thankful to the Lord for this experience, for those young men learned that there were people who labored for the Jews in the spirit of the Messiah, because of the peace and happiness which the blessed Lord brings to the soul. Thus I hoped that getting out this book would be a help in breaking down some of the prejudices of the Jews, when they learned that there was love enough in Christ to lead a man to put much into the work, instead of simply working for what he could get out of it.

25 Having fully decided to publish the book, day after day I sought the Lord for wisdom and counsel how to proceed, and He gave light, assurance, and peace. In the month of March I decided to begin to write the book, and in September of the same year we had the book printed to place in the hands of the binder to prepare for the market. God wonderfully opened ways, doors, and hearts. It seemed that every friend I had became interested in the project, and the good hand of our God was upon us for good. It is true that the devil worked hard against us; he tried every way possible to discourage and to dishearten

us; he brought sickness, disappointment, and much perplexity, but through it all we triumphed in God.

26. It was during this time that our little girl was afflicted with infantile paralysis, as mentioned in chapter fifteen, and the Lord mercifully and miraculously healed her. One other experience might be related how the Lord was precious near during this time, and how He gave every encouragement and assurance that despite the bitter opposition of the enemy, He was with us to bless us. We were preparing to illustrate the book. We had expected friends would grant us the use of certain illustrations. On the strength of what we expected, we had a number of cuts made costing about twenty dollars, which was a large amount at a time like that. Coming home one evening after a preaching tour, among many letters, I found the one awaiting me for which I had long been looking. To my surprise, as well as to the sorrow of my heart, I read these words:

"We do not see our way clear to let you use the illustrations." I poured out my soul to God, and pleaded with Him to give us light and truth, that we might not be baffled in the enterprise. We must do something for the Jews, and this seemed like a hindrance of Satan.

27. That night the Lord came precious near and gave me a dream. I dreamed that I was in a room where everything seemed to be light. It was a beautiful soft halo, and everywhere about the room it all seemed to be light, except one place. While I looked for an instant at the darkness, it suddenly vanished; and then came the words to my soul:

"The Lord is my light and my salvation; whom shall I

fear? the Lord is the strength of my life; of whom shall I be afraid?"² I soon awoke; I told my wife of the experience; and added,

"I believe from this day forward everything will be light in connection with that book. There will be no more dark experiences in our work with it till it is done."

I wish to bear testimony to the goodness and kindness of God that not another hindrance occurred till the book was sold.

28. Instead of getting out an edition of ten thousand, as I anticipated, we published fifteen thousand copies; and at the time of this writing, the edition is all sold. The book has been blessed of God. It has gone to every State in this Union, and into many lands. The dear Lord has owned and blessed it, despite the fact that it was far from what it ought to be. Many kind words have come to the writer from people of all classes concerning it, from both Jew and Gentile; many a heart has been led into the truth of God through its feeble efforts, and many a soul has rejoiced in the additional light they have found therein. To the blessed Jesus be all the glory and the honor.

29. There was a demand for the work, and thousands of them were sold in a short time. As fast as they were being sold, I was planning how I could do something from the profits for the work among the Jews. After prayer and counsel with brethren, it was decided to write and to print a tract in Yiddish and English. Looking the field over, and giving the matter much thought and study, we

decided to get out a literature for the Jews which we hoped would appeal to the most strictly orthodox. At the same time, by printing it in two languages on opposite pages, it would be an encouragement to many of the Jews to learn the English language.

30. There was another reason we had for doing this. The Jews believe that the religion of the Christian is contrary to the religion of the Jew, and the teaching of the Christian's religion is opposed to the teaching of the Jewish religion. That is to say, the Jews believe that the New Testament teaching has a tendency to destroy the



FACSIMILE OF TRACT "ISRAEL'S DELIVERER."

Old Testament teaching. If the Jew could read the prophecies of the Old Testament in his own language, and then read the same thing in the language of the Gentile,—could see that the Gentile believes in the Old Testament as well as in the New,—we felt that quite a point would be gained.

31. With the blessing of God we finished the first Jewish tract, and we are sure that the reader will be interested to read a few testimonials from Jews in different parts of the land which have come to us unsolicited showing their interest in its teachings.(c) Of that one tract alone we have already printed one hundred and ten thousand copies in Yiddish, English, and German. It seems hard work at times to keep up with the demand; calls come to us from many places for more of that one tract. It is entitled, "Israel's Deliverer," and it considers the first and second advent of the Messiah, showing conclusively that Jesus is that Messiah. Almost six million pages of literature have been sent to the Jews in this one tract. It has gone to the ends of the earth, into nearly every country in the world where Jews live. A short time ago, a request came to the writer from Turkey asking for the privilege of having it translated into the Judeo-Spanish, a jargon used by the Jews in the Orient. Now nearly all the Jews in the world who speak either the Yiddish of the Occident or the Yiddish of the Orient can read this literature. For this we thank God, and take courage. The more we printed and distributed this tract among the Jews, the more my heart was burdened for my people. I felt that something more must be done to bring Jesus to them. I could not

seem to see very much accomplished, though I knew the seed was being sown. We printed and issued a second tract, and this, too, the Jews gladly received. Until the present time we have printed and circulated five different tracts in Yiddish and English, which have amounted to nearly eleven million pages. I praise and bless God for the privilege of sowing something of the word of God in the hearts of the lost sheep of the house of Israel. We expect to see much accomplished yet through this literature, and we believe we shall see our heart's desire in having many of the Jews turn to the dear Jesus, their own Messiah and Saviour.

EXPLANATORY NOTES.

PARAGRAPH 6 (a).—The author of this book has donated its proceeds for the relief of schools where the principles of true Christian education are advocated, and where young men and women are trained for real missionary work.

PAR. 11 (b).—The Jew naturally does not desire the gospel. To him the gospel of Jesus is enmity. From his point of view Christianity is a deadly poison, and has done his people much harm. Why should he desire such a religion? By offering him the gospel without money and without price, by doing all that can be done philanthropically, it aids him to see that the religion of Jesus is a kind religion, and is a remedy for his soul. Christian people are willing to spend money freely to help the Jews.

PAR. 32. (c).—Here are a few sample letters from Jews who have written to us concerning the tracts which they have received.

From a Jew in San Francisco:

"DEAR SIR:—I am carrying one of your tracts with me, and read it with much pleasure in the hours of trouble that come so many

over my heart. Please send me a New Testament and the Psalms.

"Yours thankfully."

From a Jew in Milwaukee, Wis.

"HONORED SIR, MR. GILBERT:—I have at hand a tract, entitled, 'The Redeemer Shall Come to Zion,' and I have carefully pondered it through. In truth, this tract does make one do some after thinking. I am a man, a father of a family, with a wife and twelve children . . . I would very much desire that some one of your representatives shall come to visit me, and to converse with me about these things. I desire that when my children shall come to the years of understanding and maturity they shall see that I had in my heart their good and their happiness. Naturally this subject is rather a delicate one to discuss through letters, but if you consider me worthy of any consideration, please answer me at your earliest convenience. Please send me a number of copies of this tract . . .

"With much respect."

From a Jew in Clarksdale, Miss.

"MR. F. C. GILBERT, DEAR SIR:—A friend of mine lent me a book of which I enclose outside cover, and I herewith ask if you can send me the books of which you speak in this one. I want the books printed the same as this one on one side in English and on the other side plain in Jewish [This is Yiddish.] . . . I am very much interested in this, and am anxious to have the book or books giving all the explanations of the chapters and pages referred to in this book. . . . I trust that I shall receive them by return mail,

"Yours truly."

From a Jew on Long Island to one of our workers.

"DEAR MADAM:—I received your letter, and am very thankful that you take an interest in my letter. As you asked me what I think Of Jesus, I cannot write anything yet, as I have not had the opportunity to study it up, as it is the first time that I looked into a book like that. I heard of it, but never had the pleasure to see it.

"Very respectfully."

CHAPTER XVII.

HOW GOD LED IN OPENING OUR FIRST JEWISH MISSION.

1. As God opened the way for us to secure means from the sale of the book, "Practical Lessons from the Experience of Israel," and in the offerings from brethren and friends, He gave us also open hearts of men and women who were interesting themselves in the work among the Jews. Everywhere we went we found many persons desiring to know what could be done for the Jews. I therefore felt that the time had come when something definite should be done in proclaiming the good news of a risen and soon-coming Messiah to my Jewish brethren. I also prayed that God would give us workers whom He would call to His work, and would give a place where we might begin operations.

2. Knowing that the mission work for Jews was costly, as everything about the work had to be done from a gratuitous standpoint, I felt that I must be sure that the Lord Himself was guiding us to the place, and it was He who was giving us the workers. Since the Lord called His disciples when here on earth to labor among the Jews, why should He not call His disciples again to labor for the lost sheep of Israel? The thought kept pressing upon my soul that God would indeed lead and guide, even as He had led until this time. I felt impressed that the place to begin work was in Boston, Mass. At that time, with nearly three hundred thousand Jews in New England, there was hardly

a thing being done for these poor Jewish brethren to bring to them the bread of life.

3. A number of years before this time, there was a location in a certain Ghetto which I felt would be a good place to start a mission work. It was in the heart of twenty-five thousand Jews, quite a public thoroughfare, and very accessible to the Jews. This was about ten years previous to this period, and I had repeatedly wished that a certain building might be the one to be used for this work. Having now secured some money for this part of the work from the sale of the book, according to my previous arrangement, I went with a brother deeply interested in the work, Pastor A. E. Place, to take a trip through the Ghettos of Boston, to see what the Lord would have for us, if the time had really come for a mission to be opened among the Jews. We tramped the streets for a long time, but found nothing. Neither of us felt impressed that we had seen anything yet proper for a location, so we continued on our way making still further investigations.

4. We finally reached the street where I had hoped we might some time locate our mission, if it were the will of the Lord. I suggested to this brother that we make a trip through this thoroughfare, though I knew that the particular store I would like had been rented for many years, and was scarcely ever known to be vacant. As we reached the opposite side of the building, I said to Brother Place,

"Let us go across the street and look at the store that I had always hoped we might have for a mission. You see it is let now, but then we might go and look at it, and see what a nice mission it would make."



CUT OF MISSION IN SOUTH END BOSTON, MASS.

5. We accordingly walked to the building, and to our surprise and wonder, it appeared to be vacant. The signs of the business of the place were all over the store windows, but it seemed as though the people had removed. I at once rang the door-bell at the side, and inquired of the residents above, if the building below was vacant, and when it was vacated. The woman said :

"Yes, I think the store is to let, It was vacated by the people last night at twelve o'clock. The proprietor has not yet been around to put up the sign. If you went to see him, may be you could get it."

This certainly seemed wonderful. This very morning when we were looking for a place, we had found the very building we had planned and hoped for years to have, if it

were the will of the Lord; and the very night before at midnight the place was vacated, and not even a sign was posted announcing it to be vacant. It was in a location where property was in great demand, and it could not long be vacant. The brother and I concluded that it was certainly a direct providence of God; and it seemed as though the same Lord who guided Eliezer to get the right person for a wife for his master's son, was guiding us in the selection of a place to locate our mission.¹ This made us very happy, and we felt indeed that Heaven was showing approbation of the course pursued.

6. We prayed that the Lord would incline the heart of the man to let us have the place so that it might not fall into other hands. Hastening to see the proprietor, we secured the privilege of looking over the place. We soon invited other brethren to counsel with us, and all were decidedly certain that there was no mistake in the selection. How kind it is of the dear Lord to be patient with us in our frailties and in our human weaknesses!

7. I returned to see the proprietor to ask him if I might have the refusal of the place for twenty-four hours. I was informed by one of his associates that they did not do business that way in that section of the city. The man who wanted the place and had the deposit to give, was the man whose it was. He said he could not promise the place for an hour, as there were several who were after it. I said to this man:

“You tell the proprietor that I should like to have him

¹Gen. 25 : 12, 21, 27, 56.

keep it for me for twenty-four hours, and then I will let him know what we decide."

8. I called again to see the owner, and then told him for what purpose I wished to secure the place. He seemed very glad to think it would be put to such a use, as he thought it would be a good thing for the community. He said to me :

"I can get ninety dollars a month for that store for certain kinds of business. I do not want to let it for those kinds ; but I should like to have you for a tenant, and your work represented there. If you will take it, I will rent it to you for forty-five dollars a month."

This seemed to us an additional answer to our prayers, and it looked as though the Lord was making it very clear to us that the pillar of cloud would settle here, and for the present this was the place where a sanctuary for Israel should be erected. The owner informed me that there were a number of persons after the place, and he could lease it very quickly ; but he desired that we should occupy the premises. He said :

"I will be willing to hold it for you till the time tomorrow that you request, but at one hour after that, there is another person coming, and if I do not hear from you at that time, I shall let the place."

9. With this understanding, we left, but the conviction was fastening upon all those who saw the place that our whole experience in connection with it was so markedly providential, that the Lord was clearly indicating to us all that it was the place for the work. At the appointed hour, the deal was consummated, and we blessed God for the

wonderful answer to prayer, and for the clear evidences He had given us that we were locating in the right place.

10. Now we needed the workers. Would the Lord as signally indicate to us who the workers should be? After earnest prayer, I felt impressed to visit a sister in Christ who had shown herself devoted to the cause of God. I knew that whoever entered into this work for the Jews would find it a very trying and difficult work, and it needed persons of consecration and deep devotion to the Lord Jesus, as well as a great deal of love for the Jews. Nothing but the love power of Christ and His spirit of self-denial and self-sacrifice would be able to enter into this work for these lost sheep. I knew we should meet with ridicule, scoffing, persecution, and blasphemy; still I knew there were souls who had love so deep for the Saviour and for His own brethren in the flesh that they would be willing to take up this work.

11. Upon calling to see this sister, I laid the whole plan before her, and especially told her of the trials and tribulations which would be met with in the Jewish work. I assured her that there would be many difficulties and perplexities in the way, and much labor that would be unappreciated; but I told her to pray over the matter, and if she was impressed by the Holy Spirit that she ought to enter into this work, we wished her to come. I knew that she was especially adapted for work among the children; and it means a great deal to get at the heart of the Jewish child who has been trained in an orthodox Jewish home. The reader will appreciate this more as we relate some interesting experiences in the next chapter.



MISS JENNIE PERSON CARING FOR A JEWISH CHILD.

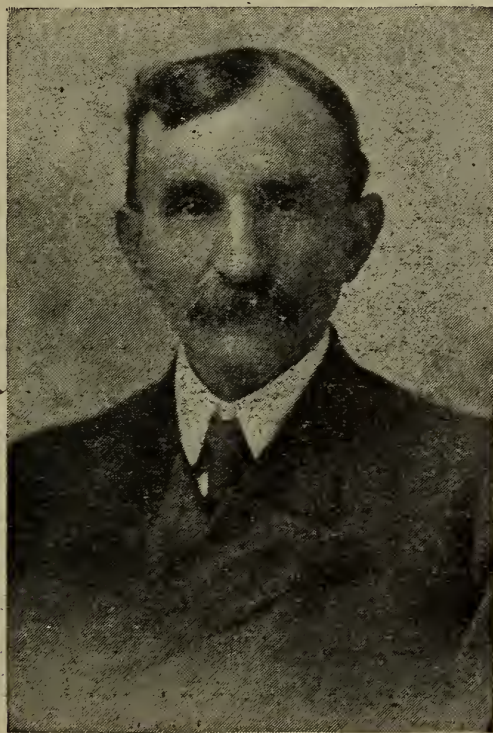
12 After prayer, study, and consideration, Miss Person decided to cast in her lot with the Jews, even as Moses cast in his lot with the Israelitish slaves of Egypt.² She gave up a lucrative position, and she felt peace with God in the decision she had made. For a number of years she has been a great help in this work. It has cost her health, strength, and much labor, but we believe that in the kingdom of God she will be rewarded for her faithful efforts put forth for the lost sheep of Israel.

13. We very much needed a man to do colporteur work

²Heb. 11 : 24-26.

among the Jews. This was an especially hard work, a work that would meet with fierce and stern opposition. This work would meet with much persecution, it would meet with cursing and reviling, it would meet with hard fighting with the powers of darkness, as we knew that the Jews would resist every effort brought to them to save their poor souls. The Lord gave us the man who was willing to do this, and we felt thankful that the Saviour was opening the hearts of His children to do something for His own lost brethren of the house of Israel.

14. In this connection I wish to relate another incident



W. R. UCHTMANN, OUR FIRST COLPORTEUR.

which shows how God was indicating that His hand was in the work, and that He was calling for workers in this branch of His vineyard. I expect to see these workers, and many others, have a part to act in the carrying on of the work among the lost sheep of the house of Israel.

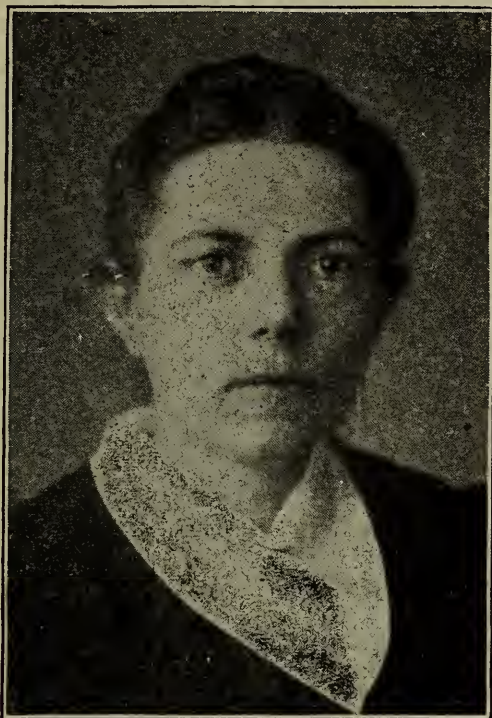
15. As I attended a session of the General Conference at Washington, D. C., in the year 1905, the Lord providentially opened the way whereby the attention of this work was brought to thousands of His believing children. I always felt that God would work out His plans in His own way and in His own good time. I was at that time the only Jewish Christian in the work of the Lord who felt the special burden to labor for the Jews.

16. The Holy Spirit impressed my heart with a message for the people in behalf of the lost sheep of Israel, and it was a source of much encouragement to see many moistened eyes, and to hear so many responsive amens in behalf of the work among the Jews. It seemed as though a heavenly inspiration had come to my soul. A better day was dawning, and God would yet indeed visit and redeem His people. It made me feel very happy, for I felt that it was a blessed opportunity to speak for my brethren, and to plead their cause.

17. At the close of the talk a lady, a gentle sister in Christ, came to me and introduced herself. She told me of her interest in the work of the Lord, and she longed to do something definite for Jesus. She had come to the conference to hear the appeals from missionaries from all parts of the world, and she was listening to hear where the Lord would have her go. She wished to give her life to the serv-

ice of Christ, and desired to do the work the Lord would have her do. She was listening to calls from among the different nations and tongues, in order to know where she should go. And she said :

“I believe, brother, that the Lord has called me to this work for the Jews. I believe I have heard the call, and I



MISS MINNIE SANDERSON, WHO VOLUNTEERED HER SERVICES.

believe the Lord would have me labor for the Jewish people. I feel as though I was appealed to, to do something for these poor Jews, and if you would be willing, I should be glad to come to Boston and to join your company of workers, and to have a part in the work.”

18. I cannot express in words how thankful to God I

was that here was another direct answer to prayer, for here the Lord had given to us another worker,—one who loved Christ, and one who was willing to give up the comforts of a beautiful home, and all the pleasures associated with loved ones; and at her own charges, go to labor in the vineyard among the lost sheep of Israel. This was certainly an additional evidence that God was guiding in the work; we cannot ask for bread, and expect that He will give us a stone. It is not like the Lord to do that; and these workers, one by one, were being called by the Lord's Spirit, and they were manifesting their own will to have a part in this work.

19. Miss Sanderson left much to come and join our working force, and we are sure the Lord did not forget her labors of love and her willingness to do for His sake what she could for the brethren of Jesus. She spent several years with us in Boston and vicinity, in hard work, in much suffering, in great self-denial, in much opposition, and we trust that she may yet be spared to labor for many more lost souls of the house of Israel, and to tenderly weep for them that they may find their own Messiah and Saviour.

20. Besides these faithful laborers, the Lord gave to us other workers who were devoted to the cause of Christ, and who were in sympathy with the work among the Jews. The result was that in connection with the mission we had a home for the workers, and a place where the Jews could come to see us, to talk with us privately about their soul's salvation. Many friends became interested in the mission and in the home, and Mrs. Wheeler, the matron of the home, was indeed a mother in Israel.



OUR FIRST CORPS OF WORKERS FOR THE JEWS.

21. There were a large number of friends who attended the dedicatory exercises, Jews and Gentiles, and we were encouraged to see that the time had come when the work for the Jews was being enlarged. With faithful helpers and a central location, we felt that, with the power of the Holy Spirit, the mission would accomplish some good for the Master in having the lost sheep of Israel in Boston and vicinity know that there was a people from among their own brethren who longed to bring Christ to them.

22. Such a place it indeed proved to be. The workers visited not only tens of thousands of Jews in Boston and the near vicinity, but many outlying cities were visited. For many miles around, the mission had indeed become a city which was set on a hill.³ Jews would come to the mission from cities and towns a long way from Boston, and tell us that they had heard about the work that was being started for their brethren. The blessing of the Lord was going before us, and was with us in our efforts to warn our Jewish brethren of the living Saviour, and we must leave the reader to follow the succeeding chapters to learn more of the experiences which were awaiting us in connection with our efforts for this work in Boston, so signally opened to us by the direct providence of God.

³Matt. 5 : 14, 15.

CHAPTER XVIII.

AROUSING THE CHRISTIAN PEOPLE IN BEHALF OF THE WORK AMONG THE JEWS.

1. WITH literature started for the Jewish people, with a mission begun in their behalf, the burden came to me that other places and cities where the Jews lived, must have something done for them in order that the lost sheep of Israel might be aroused to realize that the time had come when they must give their ears to listen to the gospel.

2. In connection with the work, we began the publishing of a monthly magazine, *The Good Tidings of the Messiah*. There were two reasons for issuing this journal. As we met the people of God in other cities, we were nearly always confronted with this great question: "My brother, we have in this city thousands of Jews. We believe that they ought to have the blessed gospel of Jesus. But they are so opposed to the good tidings of the Saviour that the minute you talk to them about Jesus, they become enraged, and will scarcely give you their attention. What can be done? Have you any way by which they can be reached? What are the methods you employ to bring this truth to the Jewish people?"

3. Questions touching this subject came from persons in the North, the South, the East, and the West. We found everywhere a desire on the part of thousands of God's children to help the Jews, a spirit of willingness to do something for them; but there seemed to be a lack of knowledge. Hence it was felt a necessity to publish a

magazine for the benefit of the people who desired to learn how to reach the Jews. Secondly, we wished to impart such knowledge and information as would open to the minds of those who desired to instruct the Jews in the gospel, certain phases of scriptural truth with which the Jews are familiar. (a)

4. It must at once be recognized that the Jew will have nothing to do with the New Testament. To him it is either a sealed book, or else a bad book. Till the Jew has read it for himself, or is in some way made familiar with it, it is a sealed book. Hence you cannot try to convince him that he ought to believe in the Messiah, Jesus, because it says so in the New Testament. He must know these facts and truths from Moses and the prophets.¹ He must see these great and wonderful promises and prophecies from his own Bible, T'nach; and from these books he must be convinced that there was not only a true Messiah to come, but that this Messiah has already come, and this Messiah is Jesus. We know, however, that while there are many persons who love the word of God, and a great number who love the Old Testament, there is not a large number even of good Christian people who know very much of these special scriptures and prophecies of the Old Testament which point specifically to Jesus as the Messiah.

5. Hence the reason and necessity for the publication of this little monthly paper. We are glad that during the five years of its existence the dear Lord has blessed its feeble efforts, and there are scores, we believe hundreds, of

¹John 5:45; Luke 24:26, 27, 44-46.

God's children who five years ago took very little interest in the work among the Jews, who to-day are deeply interested to have the Jews know this blessed Jesus as well as the Gentiles (b)

6. There came to us many invitations from different parts of the land to tell the story of the work among God's ancient people. Privileges and open doors were granted to us at many camp-meetings and churches in large cities in the Central and Middle West, as well as all through the East. We began an educational campaign in behalf of the work among the Jewish people. God gave us many opportunities and many open hearts. On every hand hundreds of people came to us asking questions as to how to break down this awful prejudice, and calls came in loud tones for literature to give to the Jewish people.

7. Another thing was very interesting in this campaign work. We call this public effort the beginning campaign work, for we believe that the time will come when from all parts of the land there will arise many calls, not only to give information concerning the Jews, but also to give this blessed, pure and undefiled gospel of Christ to the tens of thousands of the lost sheep who are coming to these shores. (c) We were at this time educating the people to see that one reason why the Jew feels as he does towards the Christian religion and towards the Christian people is because of what the Christian religion has done to him and his ancestors. It may not be generally known that the two most Christian powers in the world to the Jew are Russia and Rome. To the masses of the children of Abraham, these two are the highest ideals

of Christianity. Knowing what the readers are familiar with concerning the horrible massacres and butcheries of the Jews by these two powers, the Jews have concluded thousands of times that the Christian religion is a bitter and persecuting religion, and therefore no Jew should have anything to do with it. If a Jew does have anything to do with the Christian religion, it is because, either he is ignorant of the history of the Jews, or else he has done toward his brethren as Judas did toward Jesus.

8. Perhaps the reader will be interested in just one or two illustrations of this thought which have come under my observation: while I was visiting in a Jewish home one day, the lady of the house said to me:

“If there is a God, the Jews should not believe in Him.”

“What do you mean?” I asked, “You, a Jewess, talk that way? It is dreadful.”

“You would talk that way, too,” she said, “if you had seen what I have seen.”

“What have you seen, then?” I asked.

“I have been right there in Russia, and have seen these Russian Christians come into the houses of the Jews. They would come up to the third and perhaps the fourth stories. They would see mothers with the children at the breast. They would tear away the children from the mother’s milk, dash the children to pieces, then take the mother by the neck, open the window wide, and hurl her headlong to the street and ground below, and there let her lie dying. And that is not all. It may be then you would see a crowd of these Christian people, headed by a minister [a Greek Catholic priest], with a hymn-book in his

hand, singing Christian songs, thanking God in the name of Jesus that more Jews were being killed, and more Jewish blood was being shed. With the crucifix in one hand, with this Christian song-book in the other, you would see this mob of Christians going among the dying and the dead, as they lay there bleeding and mangled, rejoicing in their Christian religion that more Jews were being killed. Do you wonder that the Jews hardly believe there is a God?"

9. You can see, dear reader, what the Christian religion means to the Jews in Russia. While we were having this conversation, in the next room sat the mother-in-law of this woman, who had herself been in one of these massacres, and had fled for her life, but did not escape before she had received serious injury at the hands of the Russian mob. Brutality, barbarity, and massacre,—these are synonymous terms with the Jews in Russia for the Christian religion. Since they have seen the other kind of Christianity, and since they have never learned of the true, is it to be wondered at that the Jews feel as they do towards the blessed gospel of Jesus and towards these people who call themselves Christian?

10. One day while I was visiting with a prominent business man in one of the cities of Nevada, he seemed astonished to think that I, a Jew, could be a believer in this Jesus. He admitted that I was intelligent on the Bible, and understood the customs of our people; but he could not seem to understand how I could be an honest man and yet be a Christian. Said he:

"Why will you talk to me about the Christian religion?"

Have we not our own history of what was done to our people in Spain? Do you not know what the Christians did to the Jews during the days of the Inquisition? And do you not know that the Pope, one of the best of Christians, was largely the cause of that? This is the history which our people have handed down to us, and do you wonder that we Jews cannot have anything to do with this religion of Jesus?"

11. I then said to the man :

"But, my friend, the people in Spain who did that were not Christians. They knew nothing of the Christian religion. If they had, they never would have acted that way. Have you never read where Christ told the people to love even their enemies?" How could such people be Christians and then massacre the very brethren of the Messiah?"

"But," he said, "you know they claim to be Christians. They call themselves Christians. In those days a person never did a thing but that he mentioned the name of Christ. All those persecutions against our people in Spain and in Morocco were done by those who called Christ their God, and who believed in Him. Why do you say, then, that they were not Christian people?"

12. And, my friends, there are tens of thousands of Jews in this land and in other civilized lands, who firmly and fully believe that such conduct is not only part of the Christian religion, but one of the fundamentals of the belief of those who claim to be followers of the meek and

lowly Nazarene.(d) That is why many Jews who have even read some of the New Testament, act so surprised when they find such beautiful teachings in that blessed book, which are contradicted by the very persons who claim to follow it and to live by its teachings.

13. One of the greatest efforts, therefore, I found it necessary to put forth in this educational campaign, was to inform the people as to what constitutes the Christian religion in the mind of the Jew, and to educate the people to see how they may show the Jew what the real Christian religion is. Many have been the confessions made by people of their ignorance of the situation, and to many the whole question has been a revelation. The professed people of God have been so ignorant of the real situation that thousands have concluded that the conduct of the Jew was alone due to hatefulness and stubbornness on his part. (e)

14. It is true that the children of Israel are as sheep without a Shepherd.³ It is true that they have been away from God because they have rejected their own Messiah. It is true that the sentence of disaster which the fathers pronounced at the trial of Christ has been hanging over the heads of their posterity for nearly two thousand years.⁴ It is true that millions of their children have had a bitter cup to drink, which the forefathers filled up for them. Nevertheless, I am sure that, in the great day of God, there will be many a chapter in that heavenly record which will show that torrents of Jewish blood have been shed by those who styled themselves followers of Jesus of Nazareth.

³Matt. 9 : 36. ⁴Matt. 27 : 25.



THE TRUE SHEPHERD AFTER THE LOST SHEEP.

15. It was indeed refreshing to find everywhere I went so many persons who wished to hear the story of how to lessen this prejudice, how to come near to the Jews, and how to give to the Jewish people some fragments of the bread of life which their ancestors have given to the Gentile world. I found the people, not only ready with their interest and with their sympathy, but glad and happy to do something in a material and practical way; and this gave me much courage and assurance that the Holy Spirit was about to bring better days to the lost sheep, and to arouse an interest in their behalf among the children of God.

16. Another interesting thing I found in this campaign: At many of these large gatherings, especially in the principal cities and at camp-meetings, Jews would come out to the services. It seemed a puzzle to many of them how a Jew could be a Christian. It is a common belief among the Jews that when a Jew is born thus, he cannot leave the religion in which he was born. Once a Jew, always a Jew, is the motto. So there were times when they would come out to hear, and occasionally they would even disbelieve that I was a Jew.

17. I well remember visiting a camp-meeting in the State of Wisconsin. It had been advertised that there was to be a lecture given on the Jewish Passover. I generally give this service in the same way in which the Jews observe it at the present time in the spring of the year. The object is twofold: First, it makes plain many things in the Bible which to many Bible readers seem obscure; second, it arouses an interest in the word of God among both the Jews and the Gentiles. Special invitations had been given to

the Jews of the city to attend, and the whole Jewish section turned out to hear the word of God. When they entered the tent, they told the usher that the speaker was not a Jew; he did not look like a Jew, and he could not tell them anything about this feast as the Jews knew it.

18. When the service was over, several of the Jews went to the same man, and remarked :

“That man is a Jew all right; he knows all about the Jewish religion. He understands the Jewish people.”

As a result, it gave a good opportunity to meet some of the Jewish people, and there were those who were free and frank to admit that there must be something in the Bible about this Jesus, if it could be made so plain from the service of the Passover.

19. At another time, while attending a camp-meeting in the State of Pennsylvania, I went to a city where there was a factory employing nothing but Jewish help. Special invitations were given to the Jews to attend, and most of them improved the opportunity, and came. It was interesting to see scores of Jews present with Gentile friends, listening to the great prophecies of the Bible, and to the wonderful truths portrayed in the Old Testament. It was surprising to see whole families come to the cotton church, and sit for an hour or more to hear the word of God concerning Jesus, as portrayed in the law, and in the Psalms, and in the prophets. Many of the Jews stayed and asked questions, and some of them admitted that they saw the religion of Jesus in a new and different light.

20. Even though the Jew is not so persecuted in this land, the Old Testament is not generally taught by Chris-

tian people. When the Jew hears the word of God taught from the Old Testament by Christian people, and can be shown from the T'nach that Jesus is the Messiah, that there are prophecies being fulfilled at the present time from the Old Testament, and accepted by the Gentile Christians, it certainly arouses both his interest and his attention.

21. There were hundreds of Jews who came to hear at different places, and I believe that in the kingdom of God there will be souls saved who first heard the message of salvation at some of these services. Many Jews themselves would come and ask for literature, and in some cases I have known those who have accepted the Saviour, and are on the way to the kingdom of God.

22. But what encouraged me most was to see the change of sentiment on the part of God's people towards the Jew. Thousands were awakened as out of sleep, and many came to learn that there was a work which must be done for the Jews, and that there was a way to do this work. It grew more and more evident that the Holy Spirit was awakening the hearts of the children of God to see the need of coming closer to the Jew, in order to show him Jesus from his own Bible, to condemn the course of conduct of those who professed to call themselves Christians, and at the same time to give to the Jew the word of God as known in the whole Bible.

23. Millions of pages of literature were distributed during this campaign, many hearts were led to Christ, even among the Gentiles, and a new experience dawned for the work among the lost sheep of the house of Israel. I was

grateful to God and to His people for this open door, and for this privilege of awakening a little interest in behalf of my brethren, in order that they might hear the gospel warning and prepare for the return of their own Messiah and Saviour, Jesus.

EXPLANATORY NOTES.

PARAGRAPH 3 (a).—The reader will remember that the work for the Jews cannot be conducted along the same lines as work done for the Gentiles. When the apostles went to the Jews to preach the gospel to them, instead of taking a text from the Scripture and commenting upon that, they rehearsed the dealings of God with their ancestors; and after a time, the apostles would show how all these lessons were but a means of leading them to Jesus. See Acts 7, and Acts 13. See also Acts 17:1-3.

PAR. 5 (b).—The first number of the *Good Tidings of the Messiah* was issued in September, 1906. It is a monthly magazine appearing ten times a year, and its subscription price is twenty-five cents a year. All orders may be sent to Good Tidings, Concord, Mass.

PAR. 7 (c).—The Jewish Year Book, 1910-11, under the subject of "Immigration," says: "The total Jewish immigration to the United States, through the three principal ports of entry, New York, Philadelphia, and Baltimore, from 1881 to June 30, 1910, is stated to have been 1,473,167."

But the reader should bear in mind that many thousands of Jews have entered this country through the port of Boston, and many have come to this land by way of Canada. At the present writing there is a movement on foot to bring tens of thousands of Jews to this country by way of Galveston, Texas, to distribute the sons of Abraham all through the South. Before many years pass, there will be many millions of Jews in this country. We believe it is God's opportunity to give these people the pure gospel, this country being a land of much more freedom and liberty than they are accustomed to enjoy in Russia and other European countries.

PAR. 12 (a).—Only a short time ago, a highly talented and educated man, Jacob A. Schiff, one of the greatest financiers of America, said in an address in New York: "The time is not yet come for a common religious platform upon which Jew and Gentile can stand. The distant future may bring even this. I pray for it. But so long as Christianity means to a large number of our coreligionists oppression and prejudice, if not persecution, the kingdom of God has not yet arrived on earth, nor has the brotherhood of man become an actuality."

PAR. 13 (2).—Here is part of a letter the writer received from a Jew who had learned that Christian work was being carried on among his Jewish brethren:

"MR. F. C. GILBERT,

Publisher of Good Tidings of the Messiah.

"DEAR SIR:—

"A day or two ago I was given a copy of your paper. I got very much interested in it. I am very much surprised to see the work you are doing among the Jews to get them to go over on your side. [This is the way the ordinary Jew states the idea of conversion.] May be it is the right side. I do not know. I am not educated enough to say. But the reason I write this letter is that I do not think that you are trying the right way to get the Jews to go over on your side:

"Now it looks to me that you Christians in getting Jewish people to believe in Christ, should at first try to get the Christian people . . . to like Jews. How can a right-thinking Jew entertain any thought of believing in Christ, when he can see the army of Christ persecuting the Jews?

"Most of the Christian people think that there is not an honest Jew to be found; and if a Jew becomes a Christian, do you think that Christians like him? Do you not think that they hate him just as much as before?

"Work among the Christians. Teach them to love the Jews, and to practice the word of God—to do unto others as you would like others to do unto you. You cannot win one's good will by abusing him.

"You may, if you wish, send me this paper every month.

"Respectfully yours."

CHAPTER XIX.

INTERESTING EXPERIENCES IN WORKING AMONG THE JEWS.

1. IN beginning the mission work, we felt that we should follow the methods laid down by the Saviour as far as possible. The work of Jesus on earth was among the Jews,¹ and the reader should bear in mind that the conditions which existed among the Jews in the time of Christ are identical with those of the present day. The writer well remembers an interesting conversation had with a very devoted Christian who attended a service held for the Jews. He said :

“Do you know, Brother Gilbert, if I were an unbeliever in God or in the Bible, attending one such meeting as I have attended to-day among the Jews, would convince me that the Bible is the word of God, and what it says about Jesus is true?”

“Why?” I asked him.

“Because,” said he, “the very same things were done to-day by the people in this meeting that we read were done by the Jews when Christ was on earth. It seemed to me that I could just see the New Testament lived right out all over again, and it certainly was wonderful. It is very convincing to my mind.”

2. We decided, therefore, to carry on various lines of work. Preaching the gospel, teaching the people individu-

ally, attending to the sick, and caring for the lambs of the fold.² We were aware that it meant much to launch these different branches of the work, but we felt that this was the way laid down in the word of God. We knew the Jews would oppose us and oppose the work, but we felt that under God we must do all that we could to bring the light of God to these souls. And for two and a half years we had some very stirring experiences.

3. When we first began to labor among them, they thought we were of the same class of Christians as those in Russia; and they felt that in the nature of things they would have to oppose us. At first very few would come to the meetings, and they did all they could to hinder others from coming. The reader would be interested to learn how a mission for Jews has to be conducted ordinarily. If the mission has a large shop-window, or any window that a person can look into from the street, every such avenue of light has to be covered to the outside people. The reason is that if a Jew ever should enter therein, no other Jew must see him go there, or know that he has entered. Should the Jews know this, the man would be marked at once, and would be considered a believer in Jesus. At times we have seen a Jew come to the mission building and first look at the place. After reading the Hebrew motto on the window and doors, he would pace to and fro in front of the building for a number of seconds, and while doing this he would be looking all around to see if there were any Jews seeing or watching him enter. When he feels that he is safe from

²Matt. 10 : 7, 8; John 21 : 15, 17.

detection, he will hastily grasp the handle of the door, and rush into the mission as though some one were chasing him. Should he see an acquaintance of his own in the mission, he would still feel secure; for if the other man should tell on him he could retaliate. If the reader could attend such meetings as these, he would the better understand what is meant by the people's being afraid that they might be cast out of the synagogue.³

4. In choosing a mission to preach to the Jews, the entrance to the building must be on the ground floor. Should there be only a few steps to enter into the building, there would but few orthodox Jews enter. They would fear that in going up these steps they would be seen by fellow Jews, and thus they would expose themselves to their brethren. Then the results might be disastrous. In a community where a mission has long been established, and the Jews have become accustomed to listen to the gospel, and their severe prejudices have been melted somewhat, it is different.

5. One of the first things we had to contend with was persecution. The Jews would ridicule and scoff, and would be very hard on the speaker and against all the workers. Of course we expected such a procedure, but we felt that we must by the grace of God bear all this patiently till they became acquainted with us. Gradually the Jews began to attend, and at times we had very interesting audiences. But we felt that in order to get closer to the Jews and to help remove their prejudices and to have more of them attend the services, we must go right into their Ghettos. We knew

³John 9:22.

that it was a dangerous proposition, but we felt that whatever the cost, and whatever the risk, we must make Jesus known to our brethren.

6. We well remember the first meetings we held. We sought the Lord most earnestly for His care and protection, and the angels of God were surely in our midst. There were times when it seemed as though we could not get away



HOLDING AN OPEN AIR SERVICE.

from the crowd alive, but God wonderfully protected us. We preached to them the gospel of the Messiah as it is in Jesus ; and of course this aroused their bitter prejudice. They would shout, they would yell, they would be very boisterous, and at times you could hear the noise and demonstrations for blocks away. At times there would be two and three policemen present, but all to no avail. They would seem to be taken away with a frenzy, and often you could hear them shout :

“Burn him up, that *M-shoo-mcd*, apostate, don't let him live ; away with him ; he is not fit to be on the earth ; kill him, destroy him, don't let him get away.”⁴

7. I well remember one occasion : While I was preaching to an audience of about eight hundred Jews and Jewesses on the street, a terrible uproar was started. There were several policemen present, and we were talking and singing to the people. Soon a demonstration began, and the baser sort, the rabble, set up a howling and a yelling. The noise and the cries were deafening. It was a dangerous situation. A number of the people attempted to throw me from the box upon which I was speaking. They threw missiles, dirt, and debris ; and it looked very forbidding. We attempted to sing down the noise, but to no avail. There were some there who were determined to take our lives, and the policemen were helpless. I feared somewhat for the workers, but I knew the blessed Christ would stand by us. We finally closed the service and left. There were about three hundred of the people who followed us to the mission building, and for nearly half an hour they stood there in groups discussing what they had heard. We were grateful to God that we had come out of the fracas alive, and were gladder still that they had heard something of the word of God.

8. At another time we were holding an outdoor meeting, and the Jews were very bitter. They would listen quite interestedly at times, until we would come to the name of Jesus. Then it was that they would set up this horrible shouting. They would make some very unkind remarks,

⁴Acts 22 : 22.

and largely because they had known from their experiences in Russia and Poland and Roumania what those people who were called Christians did to them. Of course the rabbis have taught the Jews some terrible things about the Saviour, and so they felt that they had to do something to show their disapproval.

9. However, there were many present who wished to hear, and they were much agitated because of such conduct on the part of their brethren. I saw that there was a strong division among the Jews, and concluded it would be a good time to take advantage of the situation, and use it for the advancement of the truth of God. I then said to them :

10. "Brethren, think of the horrible cruelties which are carried on against our brethren in Russia. When we remember how our brethren there are abused and persecuted, we feel terribly over it. We say it is a shame for the Russian people to act that way against our brethren who are harmless and law-abiding. But, brethren, if the Gentiles here in Boston see us Jews acting in this way when a man is preaching to them the word of God, in a city which is free to every one to express his views concerning the word of God as he wishes, do you not see that they will conclude that there may be occasion for the Russian people to act so cruelly to our brethren. They may easily say that the Jews are a people who disturb the peace. Having witnessed conduct of this character, they will almost have the right to say that the Jews are a people who create disturbances, and thus we give the Gentiles a measure of reason for thinking that the cruelties and per-

secutions in Russia are not so bad as they have supposed.

11. "Our Jewish people are respectable, they are an honorable people, and are law-abiding; therefore we do not want to act in this manner before these Gentile people, and give them a wrong impression of our brethren."

12. This appeal had a very strong effect on the Jews, and they at once quieted down, and did all in their power to quiet those who wished to make a disturbance. For nearly thirty minutes we had an interested audience listening to the gospel of Jesus as revealed in Moses and the prophets.

13. At times there were those who came to the meetings intending to do us bodily harm, and if the Lord had not directly overruled, we know not what might have occurred. Still we have seen the Holy Spirit work so mightily upon the hearts of the people, that some of these very men would become our strongest defenders. They learned soon that the work we were doing for them was not of the character which had been done in Russia, and therefore they decided we were their friends, not their foes.

14. At one of these outdoor services there was present a strong, burly man, who continually kept interrupting while we were preaching, and finally became so enraged that he started to do me bodily harm. His arms were flying in the air, and my heart was praying that the Lord would preserve me from danger. He was determined I should cease to preach about this Jesus, and I distinctly gave him to understand that I intended to preach Jesus Christ as the Messiah, the crucified and risen One. We succeeded in finishing one service without any serious

danger, and he was present at the next service. He still seemed dangerous, but we felt that in his heart he believed some of the things which were spoken. He came the third time, and during this service he acted like another man. Then he came into the mission, and gave the closest attention. The Spirit of God had found its way into his heart, and he appeared to be a different person.

15. At an outdoor meeting one day, there were a number of persons present who caused an uproar, and it seemed as though we should receive bodily injury. The stones and sticks, the cuffs and kicks were being freely used, and only the blessed Saviour enabled us to get through it all alive. This man was present, but he took no part in the demonstration. At the close of the meeting, as a large number of persons were following us, he came to me and said,

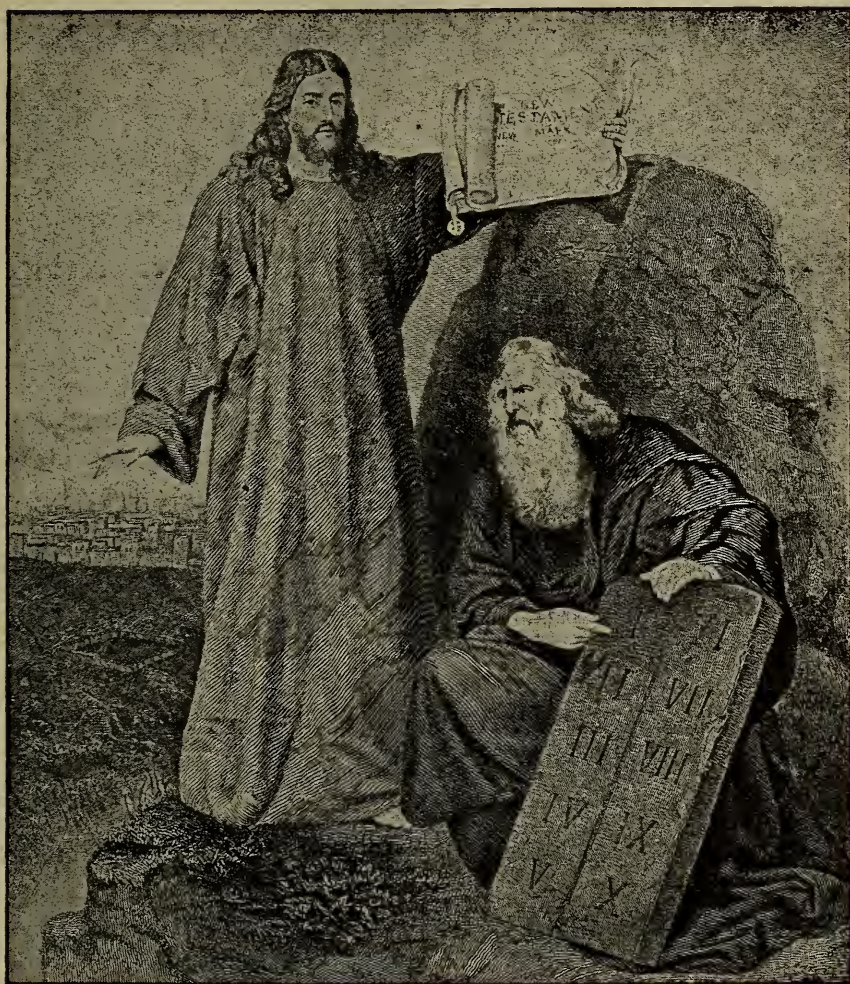
“Mister, these Jews will not hurt you. They know what you teach is true. Do not be afraid of them, you will come out of it all right.”

I thought that was a wonderful testimony, and it gave me much courage and hope to continue in the good work, for it means that the Spirit of God was able to take the blessed word, and cut right into the very hearts of the people, and make them soft and tender by taking away the hardness and blindness of their souls. Many a time have I met this same man, and this strong, burly friend has repeatedly said that he believed that all he had heard was true, and he only wished that he had the power and the faith to do right. The Spirit of God will not leave these souls till they shall intelligently take their stand.

16. While I was conducting a service one day, a number of Jews threw me from the box on which I was standing. They had come to the service, as I learned afterwards, with the plan all arranged to inflict severe punishment upon me that day. They succeeded in throwing me to the ground, and some two hundred gathered close to me. My hat was thrown off, and all I could seem to see was a lot of feet close to my head, and a number of fists moving quite freely. I was helpless, and did not know what to do. It looked as though my head would be bruised, and there was no way of escape.

17. Suddenly there seemed to be an easing up, and soon I was set free, and on the box again preaching the blessed Christ. I came out of that all safe, and learned afterward that some one of the mob who was planning to land his blows on me, attacked the wrong person, and hurt him very seriously. I was accused of being the cause of the man's getting hurt, which of course was not so. But the dear Lord gave us a wonderful deliverance at that time, and before we left the meeting, we had the privilege of bearing testimony to the wonderful salvation of the blessed Messiah.

18. In addition to the services in the mission and outdoors, we distributed much literature in other cities and towns, with the result that we found the work was spreading, and thousands of Jews were becoming acquainted with the truth of the gospel. When the Jews came to the services, they would then go to their homes and to their friends and tell them what they had heard and learned. As a result others would come, and thus the work was broadening, and many lost sheep were hearing about the Messiah.



MOSES AND CHRIST, REPRESENTING THE LAW AND THE GOSPEL.

19. In our teaching them we would always impress this fact upon them : That the Messiah had come, this Messiah was Jesus of Nazareth, and that He was soon coming again. He did not come to destroy the law, but He fulfilled it all, and told His followers to do the same. If we could only get their ears long enough to listen to part of the gospel, we felt sure that they would hear all the way through.(a)

20. Some of the evenings of the week were given over to question meetings, and the questions they would ask would certainly puzzle a lawyer or philosopher. We were glad that we had the promise of the Holy Spirit to help us out, and there never was a time when any question arose but that the blessed Lord would always help us so that we could show them from Moses and the prophets that all the words of God were fulfilled in Jesus. We here give an illustration or two of some of their questions :

Jew.—"Mr. Missionary, you say you believe the word of God, the T'nach ; do you?"

Speaker.—"Yes, I do."

J.—"Well, I should like to ask you this question "

S.—"What is the question?"

J.—"You say that God has a Son. This Jesus that you preach about is God's Son. How can God have a Son?"

S.—"Do you believe, my Jewish brother, the word of God, the T'nach?"

J.—"Yes, the T'nach, and the T'nach only. You know we Jews do not believe in the New Testament."

S.—"Yes, I mean the Old Testament. Did you ever read the second psalm, and the seventh verse? Did you ever read Proverbs 30 : 4? What do you make out of these

texts? Here it plainly says that God has a Son. Do you believe the Bible? If you do, you see that God must have a Son."

21. And the Jew is surprised and puzzled, and sits down very quietly and meekly. Though he often is convinced against his will, he may be of the same opinion still, but his question is answered. While his question is being answered, there may be six or a dozen persons preparing other questions; and many a night it has been eleven and twelve o'clock before we could leave the mission, and they would stay even later if we allowed them to remain, asking and answering questions. It was very hard and tiresome labor, and at times it seemed all wasted; but occasionally we would hear some words dropped or see some things done that would indicate that the Spirit of God was working upon the hearts of the Jews, and they were thinking seriously about what they had heard.

22. We had one Jew, especially, who was very troublesome to us in the mission. He would never miss a meeting, and he seemed to be a thorn in the flesh. He was always ready to ask questions, and every chance he had he seemed to take delight in breaking up the services if possible. Finally one day he came to me and said:

"Mr. Gilbert, do you wish to know why I come to these meetings, and why I am so regular? I love to hear you talk about the law. It is such good instruction, and it really does my heart good. I do not mean to make a disturbance, but you know it is sometimes hard to listen to this Jesus. But I love to hear the law, for you know we think Moses was such a great man. You just keep right

on teaching the word of God, and you are doing a lot of good."

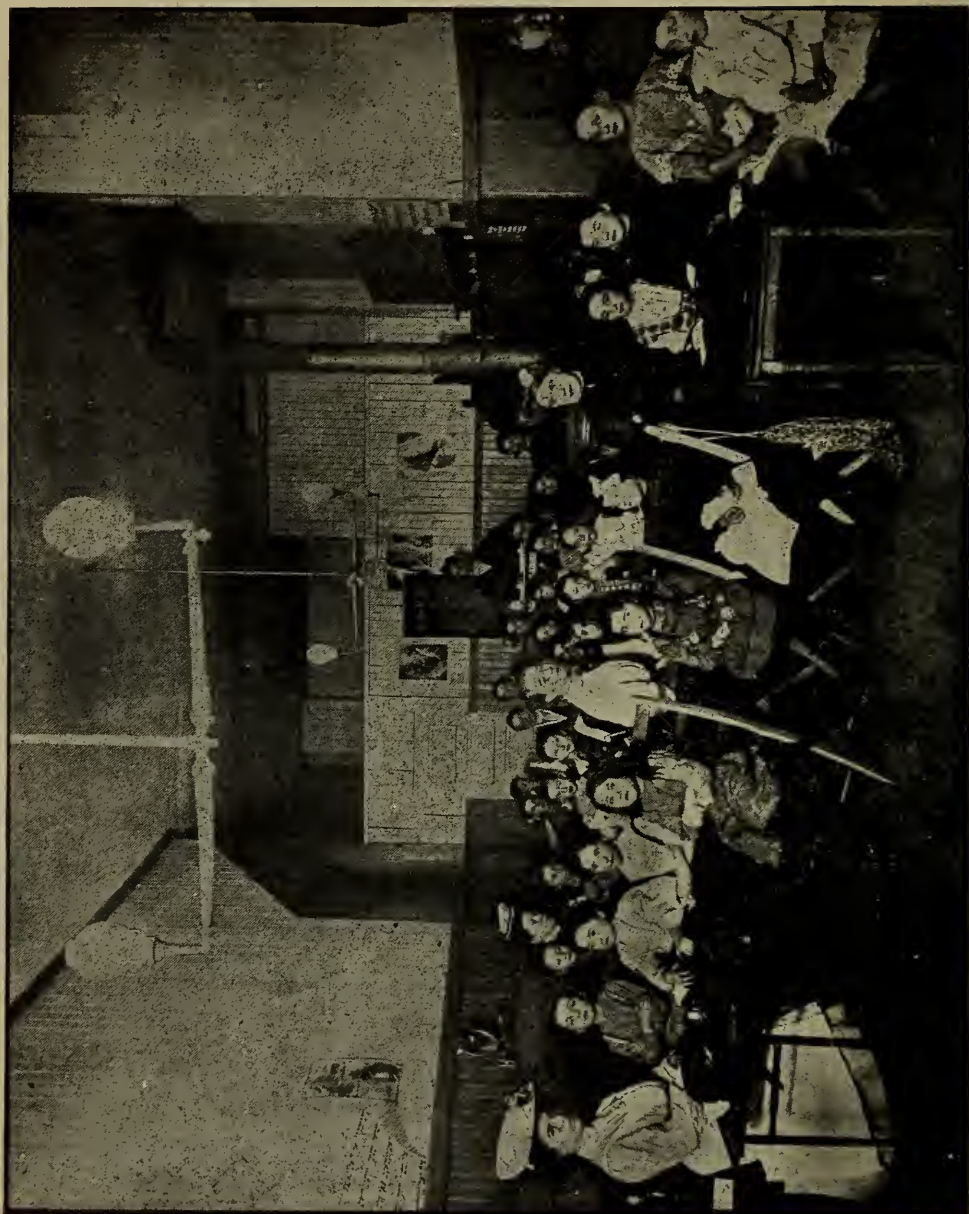
23. We took the opportunity to open up more to him why we taught Moses, it was only to show that Moses wrote much of Jesus. But it was an encouragement to me that the word of God was making an impression upon the hearts of some of the people, and some time the dear Lord would bring results, when He saw fit. Since we have moved the mission from that section of the city, the man has met me many times, and he repeatedly asks that more services be held there, as there are many Jews who wish to come and hear; and if the meetings were continued again they would behave differently.

24. We had some very interesting times with the little folk. We felt that we must have the lambs of the fold hear the story, and if we could only succeed in getting them to come, we felt sure, with the blessing of the Lord, that some good would be accomplished. The Lord gave us some consecrated Christians who were willing to work for the children, and who had great patience with them. Then there were other good sisters who volunteered part of their time, and in this way we had a good working force for the lambs of the fold. It should be remembered that the children are taught early in life that this Jesus was a bad man, as far as the effect that He had and His name upon the Jewish people. So in taking up the work with them, we instructed the teachers that while we would conduct with them a sewing school, we would at the same time sow the seed of truth.

25. Adjoining the rear of the mission was a large public-

school building, and at this school there were in attendance about fourteen hundred Jewish children. This gave us a splendid mission field, and we tried to improve the opportunity. The first meeting that was held with them, we gathered in between fifty and sixty. We opened the meeting with a song, and the strangest sight imaginable met the gaze of our workers. As soon as we expressed in the hymn the word, *Jesus*, the children, simultaneously, as though done by magic, placed their fingers in their ears, and refused either to sing or to listen. Some of them began to hiss, and some of them decided not to stay. They were shocked, they were horrified, and some were ready even to weep and to run home. The teachers were puzzled and perplexed. But we kept on singing; and, after a little, the children would gradually withdraw their fingers from their ears and listen. When they recognized that the word *Jesus* was not being expressed, they would keep their fingers out till we came to that word, and again that performance was gone through with. This was rather amusing to the instructors, as well as puzzling. But we decided to stay right by the work, and with the grace of God overcome it. We had a season of prayer, but of course the Jews never kneel in prayer. This seemed almost blasphemy to the children. It was a terrible thing to be in a place where a Jew was kneeling in prayer, and using Jewish words without wearing any hat.

26. At first there seemed to be quite a commotion, but we continued our service, as we knew that sooner or later a change would come. If we started right, we felt that with the blessing of God we could have the consciousness

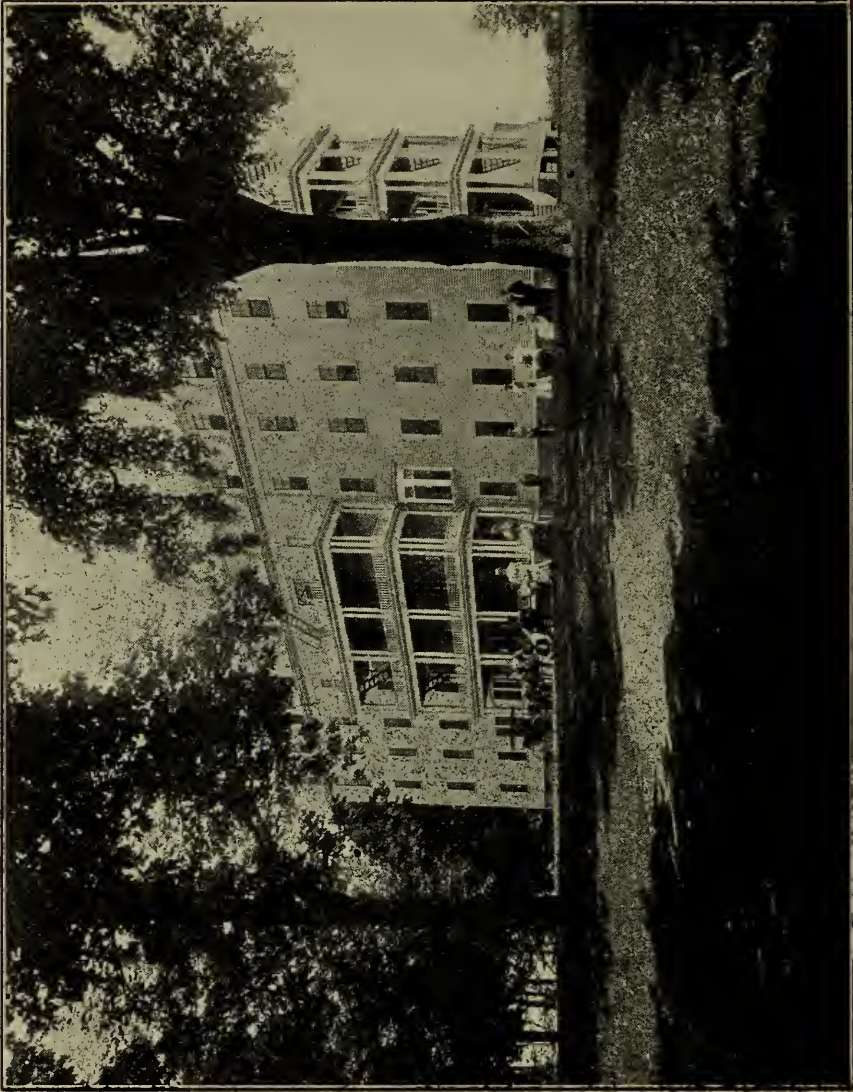


JEWISH CHILDREN AND TEACHERS IN THE SEWING SCHOOL.

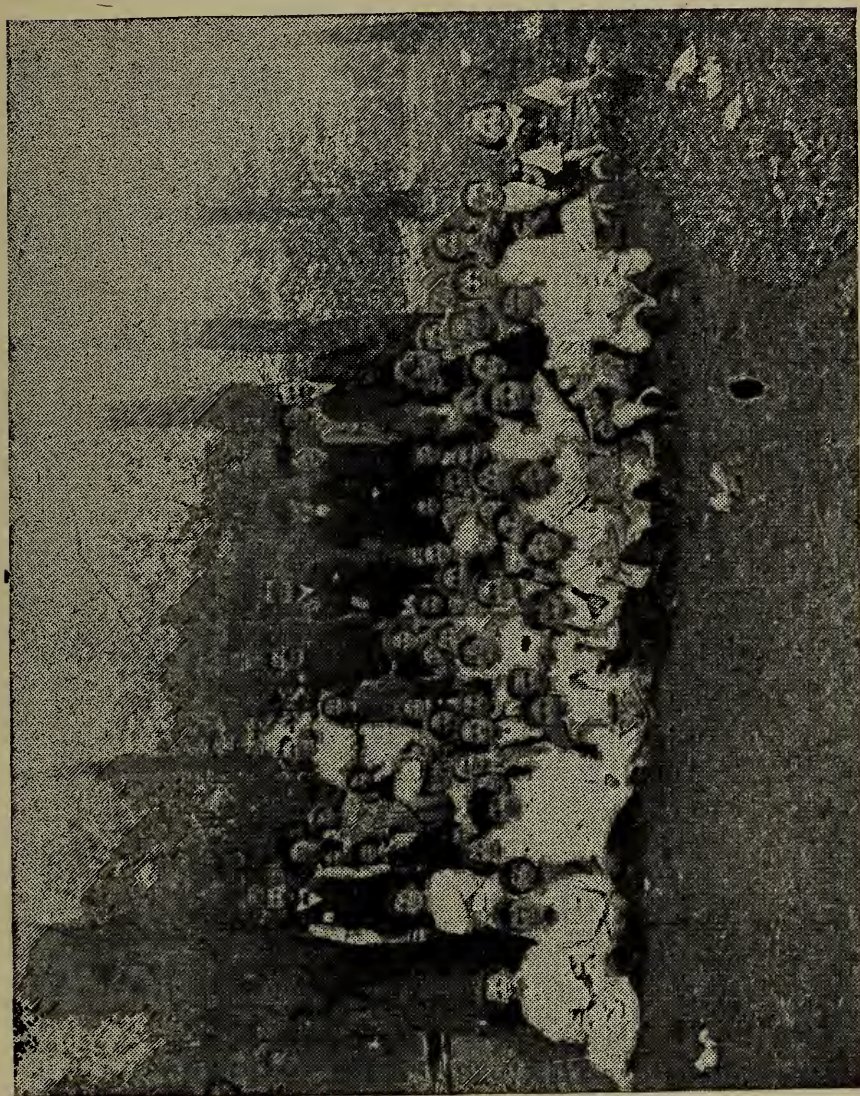
that we were doing the right and proper thing, and soon we should find out who really wished to come, and who did not care to be with us.

27. After coming a few times, the children apparently changed, and became dearly attached to their teachers. They then not only wanted to come to the sewing school, but wished to be at the mission most of the time when they were not attending school. We could see such a difference in some of the little folks, for now many of them were beginning to enjoy the gospel songs. Some of the songs that they especially enjoyed were, "Oh There'll be Joy When the Work is Done;" "What a Friend We Have in Jesus;" "I Love to Tell the Story;" "I have Found a Friend in Jesus," etc.

28. We began this work for the children in April, 1906. In the month of June, that same year, through the kindness of the management of the New England Sanitarium, at Melrose, Mass., we were privileged to take the children to the sanitarium grounds for an outing. We might add that the sanitarium friends were very kind and helpful to us in our work when we started our efforts at the mission. For nearly two and a half years they sent us a nurse every month, and at times furnished us other medical assistance. Through their aid and ministrations, many poor, sick Jews were helped and blessed. We also had the free use of one or more of their physicians at any time we needed, when they could be relieved from the duties of the institution. We appreciated very much their kindness and generosity, and they manifested on several occasions a very helpful and kind spirit toward this work for the Jews. Several of



ONE OF THE MAIN BUILDINGS OF NEW ENGLAND SANITARIUM.

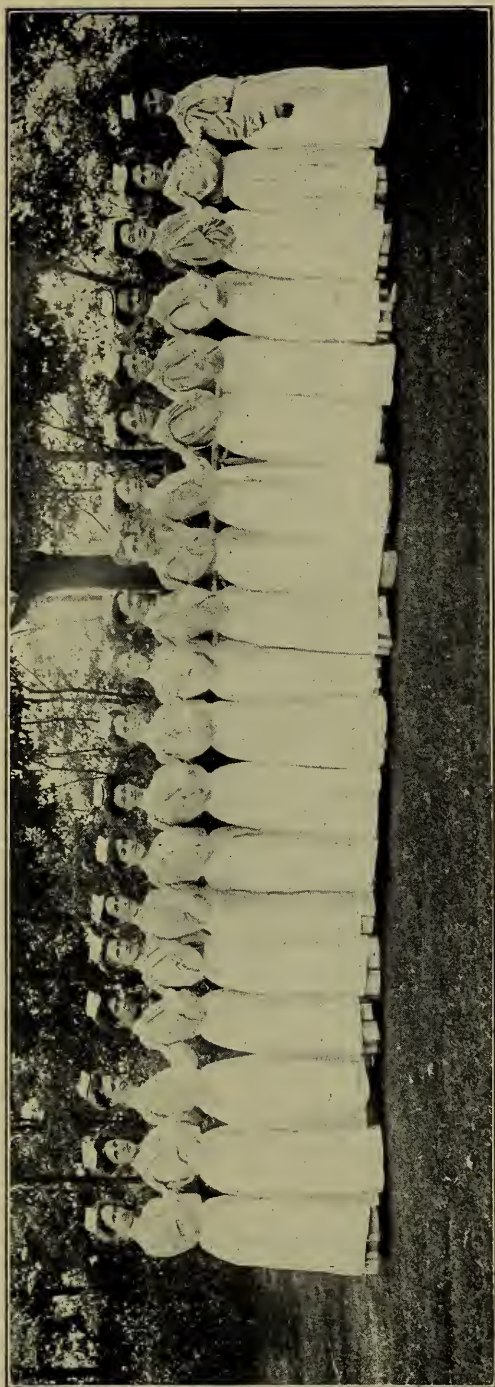


JEWISH CHILDREN AND TEACHERS AT OUTING.

the Jewish young men who made a start in the Christian life were employed at the institution, and we always found the management there very kind, and willing to lend a helping hand to the poor Jews. May the rich blessing of the Lord attend them for their kindness to the brethren of Jesus. They will surely be rewarded in the final reckoning.

29. A special car was chartered to carry the children and the teachers, and about sixty in all went to the day's outing. It was decided by the children that we should have some singing during the trolley ride. In order to reach our destination, we were obliged to pass several of the Jewish Ghettos, and you would have been much interested to hear these little Jewish children, who only a few months before were disgusted at the very name of the Saviour, now singing as loudly and as lustily as they were able (while hundreds of Jews were looking on) the beautiful songs of Zion, as interestedly and as earnestly as any Christian child could exalt the name of Jesus. It was precious indeed to hear them sing through the Ghettos, "What a Friend We Have in Jesus," and when they came to the word *Jesus* it seemed so dear to many of them. Yes, God can work wonderful changes in the Jewish life, when the pure gospel is taught now as it was in the days when the Saviour and the apostles of Christ taught it in its purity.(b)

30. We believe that the work for the children was not in vain, as we shall have occasion to mention some interesting experiences in the next chapter. They would come to the meetings in the mission; they would go so far sometimes as to bring their friends and relatives, and they liked



NURSES OF THE SANITARIUM.

to hear the word of God preached. There were some of the relatives who were bitter, and at times these persons would manifest their displeasure in a very marked way. This was because they were ignorant of what we were trying to do for these children. But though treated cruelly, the children seemed to get so much comfort coming to the mission, that they would not stay away. One case in particular comes to mind. There was a girl of about fourteen, who was a regular attendant at the sewing school, and who would occasionally come to the meetings. Her life had been a very sad one, as her countenance indicated. She seemed like a very nice girl, and much enjoyed coming to the services. But her brother discovered that she was coming to the mission, and he planned to keep her away. He finally came to the mission one day to see if she were there. Not knowing the nature of his errand, the workers admitted him to talk with his sister. Finding her there, he chased her from her seat, hitting her as she was trying to get away from him, knocking her down, and hurting her badly. Not being content with this, he kicked her on the floor, and almost kicked her into the street. By the time the workers got to her, he had disappeared. In spite of all this, she would come to the mission when she could, and seemed very glad to know that there were people who really loved the Jewish children.

31. We had some interesting experiences in visiting among the sick people. This was a very difficult part of the work, still it had its encouragements. Some things were most perplexing to our workers when they began to visit among the Jews, and one day one of the nurses came

to the home with a very strange tale, having had a peculiar experience. She called at a house, and inquired if there were any Jews in the house sick. The woman, an elderly matron, opened the door just wide enough to see who was there. She could not talk English very well, and so answered the nurse in a rather broken way. Upon inquiring why this caller asked a question of this character, she was informed that the girl was looking for sick Jewish people, peradventure she might be able to help and to relieve them. Several questions were asked and answered. The old lady finally asked the nurse :

"Why do you wish to know if there are Jews sick? Who are you and what do you want?"

The nurse then informed the woman very kindly that she was a Christian nurse, and wished to do something for the poor sick Jews. At that the old lady slammed the door, and said,

"You get out of here; I kick you down-stairs. You come spy us out here like they do in Russia. Go way from here."

With that the woman dismissed the nurse and went into the house.

"Why, Brother Gilbert," asked the girl, "what does this mean? Isn't it strange for people to act this way? Why did she do that? I was very kind to her, and tried to help her, yet she talked to me in that way."

32. I then explained to the nurse that in Russia these supposedly friendly Christians will sometimes find sick people among the Jews, some of whom perhaps have been bitterly persecuted. They will bring them back to life only

to act as inquisitors during their recovery, in order that these nurses or Christian friends may report to the police or to the authorities that they have learned that there are other Jews in hiding who were not massacred. Perhaps within twenty-four hours another massacre will take place, when the very persons who have been reported as in hiding will be among the dead. Thus the Jews have come to distrust Christian nurses, until they learn that there are people who are really friendly.

33. Then again the Jews are afraid that if a nurse should come into their homes, and relieve them of their suffering, they might brand them with a cross; for the Jews believe that the sign of the cross is everything to the Christian. In Russia the stores, the streets, and the market-places are covered with crosses, and the professed Christians, the members of the Greek Catholic church, cross themselves whenever they find one of these crosses. This is another reason why the Jews are so suspicious of Christian nurses and Christian doctors, till they become acquainted with them.

34. It is generally known and recognized that most of the persecutions in Russia are carried on by the government in connection with the church. There are times when, in the Ghettos of the Jews, there are Christian merchants who carry on business. The civil authorities do not wish to kill any of the loyal Russian subjects. Therefore, before any of these massacres takes place, a warning is sent out by the police authorities to tell the Christians(?) that on a certain day and at a certain hour they should put a small cross in the shop window. They tell them no more;

for the Christians (?) have all the information they need. In the time of a horrible massacre the Christians, whose shops are right in the midst of the pillage and the plunder, are able to escape, while every Jewish shop is rummaged, and every Jewish store is ruined. This the Jews have learned by sad experience, and so they believe in a peculiar sense that the cross is an awful thing to them; and they want nothing to do with people who believe in the cross, and carry it on their person.

35. But the nurses persevered in their work, until they found their way into the hearts of many of the Jews. Many a time would the nurse hear: "Thank you, God bless you, you have helped me so much." "If it were not for you people at the mission, my child would have been dead."

"You people have been better to us than our own Jewish people."

"If you go to the Jewish Association to help you, they treat you as though you were dogs. But you people treat us kindly."

"Come in. I am so glad to see you. It always makes me feel better when you come."

"Oh, I do wish you would come to see me. Mrs. ——— said you helped her so much."

"The Christians are so much better than the Jews. The Jews would not do for us what you Christians have done."

"Oh, God is good; He sent you here; your doctor did more for my child than had been done all through its illness before."

36. The work was not thrown away. Much prejudice

was broken down ; many a door and many a heart, which had been stoutly barred, opened, and we saw a strong drawing towards the gospel, and a breaking up of the fallow ground. We felt that some little good was being accomplished, and much evil thought was being destroyed.

37. What with preaching the gospel in the mission and outdoors, with the work for the children, with the treating of the sick, with the scattering of the literature, we were gaining assurance that a work of giving the gospel to the Jews had begun. True, much remained to be done, but we could see that the sentiment was changing both among the Jews and among the Gentiles. We visited many cities. We held open-air meetings, not only in Boston, but in other cities of New England. In every place we found bitter prejudice existing, but we knew that with the help of God this bitter feeling could and would be destroyed from the hearts of many, when they learned what the true gospel of the Lord Jesus is.

38. On one occasion, while holding an outdoor service at New Haven, Connecticut, with some of the Christian young men of Yale University in attendance as helpers, we had a very narrow escape from receiving bodily injury. But the Lord worked for us. Before we left there were many people who followed us, asking us to come again and preach more to them.

39. Thus we found that what was needed, is to preach and to teach the pure gospel of the Son of God which is able to save the Jewish heart as well as the Gentile soul, and to lead the poor wandering sheep of Israel back to their own Messiah, Jesus. The literature also played

an interesting part in the work, and we distributed thousands of pages of tracts, and gave away hundreds of the New Testaments. The word of God will do its work, and the day must surely come when souls will take their stand for the truth of God.

EXPLANATORY NOTES.

PARAGRAPH 19 (*a*).—From a long experience, I have concluded that one strong reason why the Jews will create such a demonstration and will make such terrible noises, is that they hope in this way to discourage the speaker from telling what he wishes to say, and at the same time they hope they will not hear the name of Jesus. It is this name that seems so abhorrent to them. They feel that so much hurt has been done to them through this name, they can scarcely hear the word expressed.

PAR. 29 (*b*).—The Jews have for centuries been taught that the Jewish people are expressed in the Bible as being God's son. There are many texts they use to prove this, but the most conspicuous one they refer to is Ex. 4:22, 23. They endeavor to prove from this that when God speaks concerning His Son, He means the Jewish people. They do not realize that the Lord used that people as an object-lesson, and that they were simply a means to an end. This will explain why it is that they are so bitter when you tell them that Jesus is God's Son in a different sense from any other person who ever lived.

CHAPTER XX.

SOME SEED FALLING ON GOOD GROUND.

1. WE know from the Bible that they that sow in tears shall reap in joy.¹ The Saviour's labors here for the Jews were carried on with much prayer and with many tears. This was also true of the labors of the apostles. But while it took time, patience, and endurance on the part of the Lord Jesus and His fellow workers to carry on this work, there came a time when there was a harvest of souls among the Jews; and these believers in turn became a power to bring others to Christ.

2. You doubtless have wondered by this time whether any of this seed which has been planted among the Jews has borne any fruit; whether there have been any or many who really and truly have taken their stand for Jesus and His truth; how their conduct has been since they have taken the step, and whether they still are true and faithful. To answer these questions as fully as they should be answered, would demand more time and space than can be given in this brief narrative; but they suggest this idea: That the reader should learn that to work for the Jews in bringing them to the Saviour, one must have different methods than when working for the Gentiles.

3. Now the method of working for the Jews is given clearly in the Bible. The Saviour introduced the method

(263)

¹Ps. 126:5, 6.

and this same method was followed by the disciples, and has to be employed at the present time. Luke 24 : 27, 44, 45 ; Acts 7 : 2-5 ; 13 : 6-37. The Jew says,

"I do not believe in Jesus. I am taught not to have anything to do with Him. My rabbis and my people have told me that there is nothing in our T'nach, the Bible, which says anything about Him in a kindly manner. His name is not even mentioned; and why should I listen to anything about Him from that book the missionaries have made, the New Testament, to fit their views about Him?" (a)

4. But when we speak to them of the experiences of Abraham, Isaac, and Jacob, and open to their minds the dealings of God with the patriarchs, and call to mind the former days and former things, and from the Scriptures show them how God always dealt with their predecessors, there is a power and an interest which will take hold of the Jew, and it is indeed seldom that his attention cannot be arrested. These oracles charm him, they appeal to his heart, and he will give you an audience. By leading him along step by step, you are not only calling to mind the experiences of former days, not only opening to his understanding the Scriptures, but at the same time you are leading him along to see the real object and purpose of the word of God, the revelation of God's purpose concerning His Son Jesus, the Messiah and Saviour.²

5. This at once accomplishes two things: First, we refresh the minds of the Jews with what the word of God says which they have been taught from their youth; sec-

²Acts 7 : 13, 22

ond, we are laying the foundation to show them that Jesus is their Messiah, and that this Jesus is the Christ. By taking such a course, the way is opened for us to lead them to see what is meant by the Scriptures of the prophets, and to lead them also to study these things for themselves.³

6. The Jews are not so easily convinced concerning the Christian religion as are the Gentiles. You cannot hold revival services with them as you can with the Gentiles. The Bible tells us that the Jew has a veil over his face, and therefore is blinded.⁴ The last two thousand years has not added much light to his mind, since the Saviour has been rejected. Therefore the Jew in general has first to have his mind disabused of much that he has learned, and then his mind must be in the attitude of a disciple to learn of the things of God.

7. It should be further borne in mind that since the first century, since the days when thousands of Jews accepted the gospel, and they as a nation finally rejected it, so that the apostles and disciples went to the Gentiles, very little effort has been put forth for the Jews to bring them to Christ.⁵ And as far as I have been able to learn, there never has been a Jewish Christian church or congregation organized among that people for nearly eighteen hundred years. There have been times when in some places Jews have professed to believe in Jesus. It is true that even at the present time there are Jews in different lands who make a profession of the gospel; but there never has been any church or sect that has been successful in organizing a

³ Acts 17:11. ⁴ 2 Cor. 3:14, 15. ⁵ Acts 2:41; 4:4; 21:20.

permanent church wholly of Jewish Christians. Still we believe that the time is here when there will be scores, hundreds, if not thousands, of Jews who will yet take their stand for the blessed Saviour, and form part of the remnant of God's people who will be prepared to meet Him at His return.

8. We are always caused to rejoice when we see the Jews make a beginning at breaking away from their Jewish traditions and prejudices ; one of the most hopeful signs we have that the truth is taking root, is when the Jews begin to lose faith in their rabbinical and talmudical traditions. If they can get rid of their bondage and their fear of the teachers and of the rabbinical sayings, then there is hope that they are becoming inclined towards the truth of the gospel.

9. I well remember one experience along this line which will serve as an illustration. There was a girl of some twelve years with whom the workers became acquainted. She was a motherless child, with the responsibility of the care of a father, and five children younger than she. It was a pitiful case, and enlisted the interest and sympathy of all the workers when they learned the situation. The girl was invited to come to the mission, but she was afraid. Would not God be displeased with her if she should go to such a place? Might not the Almighty punish her with a terrible infliction, if she should go into such a bad place? Had not her father told her that such a place is wicked and out of harmony with the views of the Jews? Might not the missionaries take her and never let her come home again? And then they might place a cross



BECKY, THE MOTHERLESS GIRL.

on her arm, and perhaps brand her as a Christian. What a terrible thing this would be! The God of Abraham might kill her in the midst of her attempting to go into the mission, and she would receive her punishment right then and there.

10. But the girl thought that these missionaries were very kind. These ladies would come to visit her often, and would speak kind words to her. They would put their arms about her neck, and give her comfort, which the Jews never offered to give. Could they be such bad people? she thought. Would it really be right to venture to go to the place where these people live, and would it be the proper thing to visit such a place? It was a hard struggle, but Becky finally ventured. It was with fear and trembling. Every step of the way was trodden with a peculiar feeling of nervousness and dread. Any moment some terrible disaster might occur, and then what? The place did not look to her as she thought it would. It did not have a lot of bad crosses, and there were no trap-doors nor strange-looking people who were ready to do her some bodily harm. The angel of death was not present to grasp her at the first opportunity, and really the mission looked like a very nice place, and the people there seemed like other kinds of people.

11. The workers began to tell her about the Bible, about God, about the blessings which God gives to His children. They told her about Abraham, Isaac, and Jacob, and all the good things of the Bible. They told her about the marvelous dealings of God with His people, and that He was still alive at the present time. They told her how

God loved people, and how He showed it in such a kind way. But she did not expect that God loved her. The rabbis had told her that God loved only good people, and that people in order to be good must go to *shool* (synagogue), and *da-ven* (pray) much, and keep the feasts and the fasts. But she had to work so hard, and had so many things to do about the house, especially in the kitchen, that she did not have time to say prayers, and think much about God. So of course He did not care about her. Then again she was a girl, and the girls do not amount to much anyway. At the same time, while she was thus inwardly soliloquizing, her eyes would be watching about the room to see if there was anything appearing of a suspicious character. It may be perhaps these misssonaries after all were just doing this for effect, that they might suddenly ensnare her in some way. Her fears had not wholly gone by any means. Yet she listened.

12. Yes, said the workers, the Lord loved her. He was good to her, and wanted to show her how much He loved her. So He sent His own Son, Jesus. Now the thought came to her, Would not God send a terrible thunderbolt from heaven upon her, and kill her at once? She had heard the name of Jesus, and would God do something desperate right away? Poor soul! You may never know, dear readers, the awful and dreadful agonies these poor Jews endure while they are passing through that stage of experience in shaking off the fear and the bondage of rabbinism. The Jew who has been redeemed by the blessed Saviour knows full well the meaning of that text, "If the Son therefore shall make you free, ye shall be free indeed."

But the workers continued to unfold the story, and by degrees a little light was let in. Then came more, and still more, until it seemed as though the girl were awaking as from a dream. Could this be the Jesus whom she had heard about? Was this that bad Jesus who did her people so much harm? Was this the Jesus who she had been told was such a strange and peculiar person? But these ladies seemed like nice persons: they were doing her no hurt. They did not offer to put any cross on her arm, and they did not say anything that was bad or unkind.

13. Finally, I was asked one evening to have a talk with her. Her fears were so removed that the mission came to be one of the few spots where she could run for a few minutes after nine or ten o'clock at night, when the children were all in bed, and when her father or the Jews could not see her. It was dark, late at night, and she could run into the hallway quickly. Now she knew that God would not hurt her, as the rabbis had told her, because the missionaries had really proved to her that He loved her, and gave Jesus to die for her. So now she would come for her evening meal, where her hungry heart could be fed.

14. This evening I began to talk to her about the New Earth; why there was to be a New Earth, what it cost God and Jesus to buy back this world; why Jesus died for us, and why He endured all that He did that we might gain this home in the earth made new.

"Mr. Gilbert," she would ask, "is that a real place? Do you think I could go there some time? Would they have such people as I am there? Would Jesus let me go to such a place? How nice it would be if I did not have

to work so hard, and be tired all the time. And all those beautiful things, could I enjoy those things as well?"

15. That girl fairly feasted on the things of God as we opened to her mind these beautiful truths, and I felt that the pleasure and satisfaction she received that evening was worth all the labors of one lifetime. Afraid now of the rabbinical ideas? Never; what did she care now for these rabbis and Jews? True, she feared that her father might find out she had been to the mission, or perhaps some of the other members of the family might learn about it; but she was getting her eyes open to see the truth, and her heart was being fed with the bread of eternal life. The holidays did not seem to her as they used to; the things Jewish did not have the effect that they used to have; she was learning the things of the kingdom of heaven, and how different these teachings were from the slavishness of the rabbis!

16. Her little Testament she would have to hide under her bed or in the bedding. She would have to pray while the children were at school or when she had a few minutes by herself. A visit from one of the workers would be like a visit from a queen or a princess. Bless God, the seed was taking root, and Becky, now almost eighteen, is anxiously waiting for the time when she can take her stand publicly for Jesus, and show her colors to the world. But is this all? Nay, verily, every girl now with whom she comes in contact must know about the mission, must know about Jesus. They must all hear something about these great things which she has learned. They too must know that it is not Christians who persecute the Jews. It is

not the religion of Jesus that persecutes our people in Russia, Rome, Roumania, and in other places. It is not the Christian who says, "Sheeny, Jew, Christ-killer." The real Christian loves the Jew,—because she had found out for herself that all these things were true. Thank God, the seed was falling on good ground. It was bringing forth fruit to the glory of God, even though it was in the bud and in the blossom. But it was surely bringing forth good fruit.

17. This case is but one of scores of interesting cases which might be recited, and it goes to show that though the time may be long, though the labors may be arduous, though the efforts may be strenuous, the seed is falling on good ground, and the day will come when there will be a large harvest. It should be remembered that the Jews move in bunches. The Jews came out of Egypt as a people. They were known as the "people of God." They were always talked to as a people. They lived together as a people. They were as a people in the wilderness, in Judea, and went as a people into the dispersion. When they were liberated from Babylon, they came out together by the thousands, and for centuries lived in Palestine as a people.

18. After Christ came among them to teach, they listened to what He had to say, and thousands of them really believed in their heart, but they were afraid of the people, of one another. Should they individually acknowledge Him as the Messiah, they would be put out of the synagogue. That would mean ostracism, that would mean the loss of employment, the loss of a livelihood, or starvation

and death. If there were only others who would believe, there would be communion and fellowship. Then there would be sympathy and cooperation. There would then be no need of being so fearful and dependent. But to stand alone, and to believe alone, and to act alone, this was not the Jewish way; this was against the idea of the rabbis, and against the idea of all their teaching for ages.

19. However, occasionally one did follow Jesus. One or two would identify themselves with the cause of the Master. One or two would take courage and believe any how. But when Pentecost came, when the Holy Spirit came in power, then there were thousands who believed. One's taking his stand gave the other courage. They were now proceeding in bunches. There were thousands who believed, and the idea was still in existence that they were yet a people. They could be Christians together. Many could believe, and not one have to be alone in the belief. Jerusalem now might have thousands and thousands of Jews who believed in Christ. Then there would be no fear of the rabbis. They need not care what the rabbis might say, or what they might do. There were others who believed in this same Jesus, and then if there were many cast out, they would help one another. This is the prevailing idea of the Jew.(b)

20. This is what we believe will yet take place ere the work of God is done in this world. We shall yet see this history repeated, we believe, and we are sure the word of God substantiates this. At the same time there is one here and one there who does take his stand. There is one here and one there who has the courage to confess Jesus

as the Christ. There is one here and one there who will dare to confess Him openly, even though it may mean much opposition and persecution. There are some who will let the seed fall into their hearts, and bear fruit to the glory of God.

21. This is true even among some of the children. They go home to their parents and to their friends, and tell them that they have found Jesus. One little girl who was a frequenter of the mission, and who also attended the sewing school, would go home and tell her people about this Jesus. She was really in earnest, and finally succeeded in bringing her sister to the mission as well as some of her girl chums. She was taught to pray, and the mission was more of a home to her than the place where she lived. She finally learned to pray on bended knee, and in the name of Jesus. She delighted in the privilege of giving out the hymn books in the mission, even though there were Jews present. The Jews would look at her rather hard sometimes at what she was doing, but she thought it meant that they did not know where the place was in the book to sing from. She would therefore take her own book and give them, or else she would assist them in finding the place. It meant much for this little girl, but she often told the writer and the other workers that she did love Jesus. She was called upon at times to suffer for His name's sake, and she still would come to the mission.

22. One day while she was at home, she wanted to pray, so she went into her room and shut her door. She fell upon her knees to pray to God in the name of Jesus. Her parents thought it a strange proceeding for her to go into



ONE OF THE BELIEVERS IN CHRIST

THESE ARE THE BELIEVERS IN CHRIST
WHO ARE THE FRUIT OF THE SEED
FALLING ON GOOD GROUND

her room and close the door. So they concluded to investigate. They were surprised to see this little girl on her knees praying. This was a horrible thing, as the Jews must not bow down while they pray. Her mother immediately stood her on her feet, and gave her a whipping, told her what a wicked thing this was for her to do, and she must not go to that bad place, the mission, any more. She came and told the story to us in such a sweet childish way, and said :

"I am coming to the mission just the same, if my mother does beat me. I like to come and learn about Jesus, because I want to be in heaven with Him."

It was not at all unusual to see the little girl get up in the mission and testify for Jesus and for His love. We believe that, though this child was so young, the impressions made upon her mind will never be effaced, and the Spirit of God will bring forth fruit from this seed which fell on good ground.

23. The following letters written by Jews will tell their own story. The following appeals from Jews for literature and New Testaments speak for themselves. The Holy Spirit is indeed speaking to the Jewish heart, and the seed which has been planted and which is being planted, is surely falling on good ground :

"F. C. Gilbert,

"MY DEAR BROTHER :—

"Your highly esteemed letter of some time ago and tracts were duly received and are fully appreciated. Coming, as they do, from one of similar ex-

periences as mine, their value to me is manifold enhanced. . . . Standing on the abyss to destruction, conscious of my misdoings, finding no rest anywhere, forsaken, forlorn, lost to God and man, feeling indescribably miserable, God sent Brother M. to me. No man ever approached me as he did. Tending to my physical wants, pressing me to and showing me the only Fountain of rest—Christ—he hardly realizes how sweet and balming his words and actions towards me have come just at the right time.

“After some days of study and prayer, the whole load was removed in my fully believing that our promised Messiah *has been* here and has taken my sins away. No one knows the struggle of an Israelite in the flesh better than you and I. I love my people and race more than ever, and shall do what little I can to point out to others the only place where the turbulent soul finds rest. . .

“Thanking you for the words of comfort and guidance received from you,

“I remain,

“Your brother in Christ.”

“DEAR BROTHER:—

“Just a few lines to ask you to enlighten me on a subject that I am trying to have fulfilled. Brother W. has referred you to me. We were of the old Jewish faith, but my two sisters and myself . . . are following and trusting in our Lord and Saviour Jesus Christ. My mother and brother still hold on to the Jewish belief. . .

“Now what I want is to have you enlighten me and also my mother and brother, so that they can and will be helped

by the words that you can send to them in regards to our dear Saviour, Jesus Christ. . .

“I am your brother in the faith.”

“DEAR BROTHER :—

“Just a few lines to thank you for what you have done for us. . . Your tracts are ever so plain and true to those who will acknowledge the truth; but it is harder for some people to realize than others. Mother can see that Jesus was the Messiah, the Son of God. . . Dear mother for a while did not want us to say a prayer or a blessing when we used the name of our Saviour . . . now we can pray to God through our Saviour, and mother seems to be well pleased; and so she should be, as there is no one dearer to us than the Lord and His Son Jesus Christ. Praise God and give glory to Him. Amen.

“From your loving brother in the advent faith of Christ.”

“DEAR BROTHER IN CHRIST :—

“Enclosed is one dollar which I send to help in the Industrial Home, and may God bless even this small amount. I am so interested in your work there, and would gladly give thousands of dollars to help you, if I had it; but will send a little from time to time as I have it, with God’s help. . .

“I attended our camp-meeting at Los Angeles, and it was a great feast for me, and how I long for the people of our nation to know of our precious Messiah. . . My heart

aches for my own people and nation, that they may hear the truth.

“Your sister in Christ.”

“DEAR BROTHER GILBERT :—

“I am sending you twenty-five cents for the poor children. I am a little Jewish girl but lately converted. I love Jesus. I am working for Him each day. I am your little sister in Christ.”

FROM JEWS WHO MAKE REQUESTS FOR LIGHT, FOR
LITERATURE, FOR TESTAMENTS.

“DEAR SIR :—

“I am carrying one of your tracts with me and read it with much pleasure in the hours of trouble that come so many over my heart. Please send me a New Testament and the Psalms. . .

“Yours thankfully.”

“DEAR SIR :—

“To-day I have received the New Testament and some tracts. I thank you very much. The Lord may bless you.

“Yours truly.”

“WORTHY MR. GILBERT :—

“Somewhat accidentally I ran across one of your brochures, entitled, ‘Good Tidings to the Jews,’ and this is number two in the series. It is indeed interesting to read it. I therefore ask of you if it be

possible to secure from you all the consecutive numbers in this series, and also to lend me a copy of the New Testament. I desire very much to become better acquainted with the teachings of the New Testament, that I may be the better able to love this religion. . . You may send me anything which will give me any information, and put me straight.

“Very respectfully.”

“DEAR SIR :—

“I am asking you to send me a New Testament and some other tracts at my address.

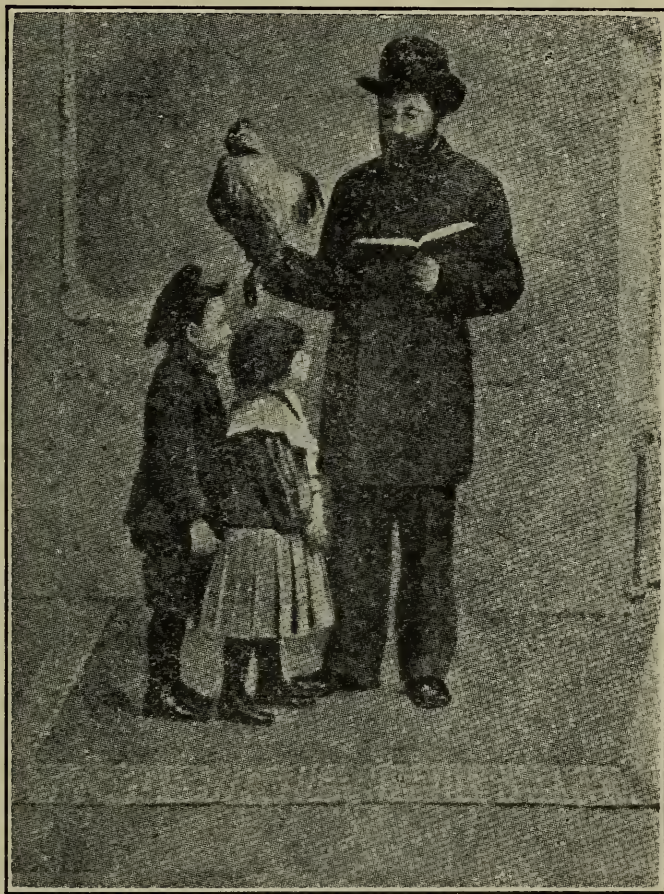
“Very truly yours.”

EXPLANATORY NOTES.

PARAGRAPH 3 (a).—The rabbis have so perverted the wording of the Scripture that they have taught the Jews that the word *Saviour* and the word *salvation* have nothing whatever to do with the word *Jesus*. It is true, nevertheless, that the name Jesus is from the same word as are Saviour and salvation. There are scores of passages in the Old Testament where the word in the Hebrew is practically the same as the word for Jesus. This is especially true in Isa. 52 : 7; Isa. 12 : 1-3. When the attention of the Jew is called to these statements, he is first surprised, and then it seems difficult for him to see that there is any connection between the name of Jesus and the salvation spoken of in the Bible. This is because of his teaching on the subject by the rabbis. But it is true that the name of Jesus in the Old Testament is from the Hebrew word which means Saviour and salvation.

PAR. 19 (b).—In talking with Jews at the present time, we often hear them ask the question : “Why is it that lots of the Jews do not be-

lieve in this Jesus? If He really is the Messiah, then all Israel will accept Him, because the rabbis say that when Messiah does appear then all the Israelites will accept Him." Thus to this day the same idea prevails that they must accept messages in a body. They have forgotten that God's people often stood alone. But Israel has lost her way, and it is not to be wondered at if she cannot find her way back.



JEW SAYING PRAYERS WITH ROOSTER FOR SINS OF
ATONEMENT.

CHAPTER XXI.

WHAT TO DO WITH THE OUTCASTS OF ISRAEL.

1. THE difficulties in leading the Jew to the blessed Saviour are many and various, but the real problem begins when he has accepted Jesus. When a son of Abraham turns from his sins and inclines his heart towards the Lord Jesus, he has a hard and serious problem awaiting him. His people are not only displeased with him, but according to the rabbinical and traditional law, they are forbidden to have anything whatever to do with him. In fact, it is expected that they will do all in their power to persecute him, and, if it is thought necessary, his life may be taken from him. There are various reasons for this which we will mention a little later; but that you may know something of the feelings of the relatives of a Jew who accepts the dear Lord Jesus, I here recite an experience or two of those who have taken their stand. These experiences are by no means stray ones. They are the lot of every orthodox Jew who turns to the Lord.

2. Some years ago a physician in the United States Army was converted, a prominent doctor, and soon after he gave his heart to the Lord, he wrote to his mother in Germany. This was the reply he received, after waiting five long months:

“Max: You are no longer my son; we have buried you in effigy; we mourn you as one dead. And now may the God of Abraham, Isaac, and Jacob strike you blind,

deaf, and dumb, and damn your soul forever. You have left your father's religion and the synagogue for that of Jesus, the 'Imposter,' and now take your mother's curse. —Clara."

3. This same man told his wife the night he found Christ of his experience, saying, "Wife, I have found the Messiah." "Found whom?" she asked, "Jesus Christ, my Messiah and Saviour," was the man's answer. Let him tell his own story of what immediately followed:

"She spake not another word, but in less than five minutes was dressed, and had left the house, although it was then two in the morning and bitterly cold, and went across the street to the house of her parents, who lived immediately opposite. . . .

4. "On the following morning my poor wife was told by her parents that if she ever called me husband again, she would be disinherited, excommunicated from the synagogue, and accursed. At the same time my two children were sent for by their grandparents, and were told they must never call me father again; that I in praying to Jesus, the 'Imposter,' was fully as bad and as mean as he was"

5. The persecutions which the Jew who believes in the Saviour has to endure are bitter and relentless; and should any of the Jews, whether strangers or relatives, know that one drop of water would save the life of this apostate from the faith of Judaism, it would be refused him. The writer well remembers the experience he had when first writing to his dear mother and telling her of his faith in Christ and of his following the Lord in baptism. For years he was apparently dead to her and to all the family, and not a

word could be received from relatives both near and distant.

6. There are at least three reasons why the Jew feels this way towards the one who accepts Christ: First, The erroneous teachings the rabbis have inculcated in the Jewish mind concerning the religion of Christ; second, The bitter and terrible persecutions which have been carried on against the Jews in the name of Christ and in the interests of the Christian religion; third, The opinion, that the only reason a Jew accepts the Christian religion is because of base and mercenary motives; hence he sells his birthright, like Esau, for a mess of pottage, and for this reason should not be allowed to live.

7. First, The Jews have succeeded well in keeping the New Testament away from the masses of their coreligionists. There are very few of the literal seed of Abraham who know anything of the existence of such a book, despite the fact that it was the Jews who wrote the New Testament, and for the first century of the Christian era it was handled largely by the Jewish disciples. This being true, the rank and file of the people know nothing themselves of what the religion of Jesus teaches. Nearly all the miracles of the Saviour are either falsified or distorted, and the rabbis claim that Jesus practiced the art of magic, and it was by his magical learning that he performed great wonders, and these really were superseded by other and more learned rabbis than He was.

8. The rabbis also teach that the Christian religion is bitterly opposed to the Jewish religion, and this is proved by the teaching of the Christian people. The Old Testament many Christian believers know little about, and

their practices are so different from the teachings of the word of God, that wherever Christian people come in contact with the Jews, the latter see the religion of Jesus in a false light. This is best illustrated by a letter the writer received from a Jew, in response to a tract which this son of Abraham received concerning the Christian religion :

“ Mr. F. C. Gilbert,

“ DEAR SIR:—

“ After reading one of your tracts and noting the arguments set forth therein, I am convinced of one thing: that you are sincere, and really believe in what you preach; although I do not write this with a view of converting you, not being well versed in the Talmud myself, not anywhere near so well as you are. But you speak so sincerely and sympathetically, a method so totally different from that of most Christians in their efforts to convert Jews since the day God’s Messenger(?) came on this earth, that I cannot refrain from writing to you for these reasons: First, to thank you for your sympathy; second, to show you that it is not the Jews that need the sympathy; i. e., the kind of which you speak. If we need sympathy it is because we suffer from those people, or from some of them, at least, who follow the teachings (or they say they do) of Christ.

“ Now of course you will say we suffer because we did not accept Jesus; that is a very poor argument for Christians who persecute us. . . But I intend to show you why we did not accept Jesus, and why we do not believe in Him as our Saviour. . . , A messenger from God would

agree with God's teachings given to Moses on Mt. Sinai. Do the Christians practice everything that God commands in the Bible? You cannot say, yes, for you violate the Sabbath, and eat food which the Bible says is forbidden. [The gentleman was informed on these points very soon after his letter was received.] If he was God's messenger he would not violate those laws. God's laws are unchangeable, as you yourself say.

9. "Some Christians say that they observe Sunday because Jesus died or was born on Sunday, I am not sure which. Now there is just as much sense in that as to say that we should observe Monday or Tuesday because some man who claims to be Messiah was born or died on that day. . . . If you were to send a man on an errand for you, you would select a man who would carry out your instruction, . . . and not his own, or anybody else's. If God sent Jesus as His messenger, He would carry out His instructions, and abide by His laws.

" . . . We do not ask you to believe our religion. You ask us, or rather Christ asked us, to believe in Him; therefore you should be able to answer all questions satisfactorily. As long as you quote the Bible, etc., you must believe in it yourself. . . . "

10. It is therefore clear that one of the great needs of the hour is so to live the word of God that the Jew will see what the Christian religion really is. He must see that the religion of Jesus is not opposed to the religion of the Old Testament. He must learn that the same God who made the Old Testament told Israel that with them He would make a New Testament. The New Testament is

but the fruit of the Old. When the Jew sees this, then He will cease to a large extent to bitterly oppose one of his brethren who believes in the very Bible and in the religion of his forefathers.

11. One other illustration will be given to impress this point upon the reader's mind. A young man accepted Christ, and wrote to his mother. Shortly after he received a letter from his mother, from which I quote the following:

"But perhaps you will say that you have joined the missionaries out of conviction in their creed; then I say that I do n't believe it. To leave the grand, pure, simple faith of Judaism, those pure truths which were handed by God to Moses at Sinai, and which are destined to be the guiding principles of humanity till the end of time, to think that you have abandoned that creed for any other through conviction, is in truth beyond the comprehension of any sane and reasonable being. No, my child, you have been misguided, you have been tempted, and proved yourself weak. You have turned from the 'fountain of living water to hew out cisterns, broken cisterns, that can hold no water.' Ah, my dear —, in what language shall I appeal to you to retract the awful step you have taken? Shall it be the tender language of a mother's love? Shall it be the forcible weapon of the truth of Judaism which will last forever? I combine the two. My heart is broken. The sad news will shorten my brief days on earth. I shall pass away with a mental agony which can never be equalled, even by the most terrible bodily pain.

"Oh let me hear just once more that you have retraced

your step, that I may know that I have my own dear child back again. But above all I come to you with the language of truth, God's truth, that the faith in which you have been nurtured is the Heaven-born religion, the faith which I yet hope and trust and pray will be the one to which you will once more come back. . . . "

12. Second, For nearly eighteen centuries the Christian religion to the Jew has meant bitter and horrible persecution. In the next chapter we will deal with this matter more in full, so we will not take the time here. Hence the Jew feels that if a person has been brought up in the Jewish religion and knows the history of Judaism, which has largely been written in the blood of his ancestors and in the agonies of his forefathers, he ought to be persecuted and bitterly treated if he adopts a religion of that character.(a)

13. Third, In view of what the Jew is taught concerning the treatment of the Jews by the Christian people, in view of what the Jew thinks the Christian religion is, there can be to his mind but one reason why a fellow-Jew should turn away from his religion and adopt the religion of the Christian—it is base and sinister motives. So every Jewish child from infancy is taught that the Jews are bought to become Christians. That missionaries are people who get large sums of money. To accept this Christian religion they sell their souls, they throw away their birthright, they barter their present and their future happiness. They therefore are not fit to live.¹ They are

¹Acts 22 : 22, 23.

to be excommunicated. They should be anathematized. They ought to be cast out. Thus, reasons the Jew, should be done with all who claim to be followers of this Jesus.

14. Many has been the time when the Jews would come to the writer, and ask him how large sums he secured for preaching this religion. Jews have come to the writer and told him they would like to engage in this missionary business, if they could only get as large sums as the missionaries do. The Jews believe if a Jew gets his head turned (this is what they call conversion), the missionary who succeeds in accomplishing this task, is made wealthy; and if the missionary ever accomplishes the feat of baptizing him, then the worker is given a present of a large sum of money. This is inbred in every grain of the Jew. I will illustrate this by a quotation from the letter of a mother to her son from which I last quoted:

“For what reasons have you done such a thing? Is it because you have been unsuccessful in your business and these missionaries have tempted you into their fold by promises of help? Then I entreat you to be man enough to resist that temptation. You should prefer honorable poverty to inglorious riches. Toil on honestly, and our good Father in heaven will surely reward you, and send you success even on this earth. But oh! be not so blind, so weak as to act the renegade, the deserter, and cast not away your soul, your life, your eternity, for temporary and material gain.”

15. In contrast to this idea of the Jews, I am sure the reader will be glad to learn what was once promised a Jew when he was urged to accept Christ. The Jew told me he

must have peace. He said that if he did not have peace, he should lose his mind. I said to him :

“ You can have peace. God will give it to you, but you must be willing to pay the price.”

“ What is the price of peace that God asks ? ” he inquired.

I said to him, “ You must never expect to have any clothes to put on your back. You must never expect to get bread to eat. You must never expect any one to befriend you on earth. You must never expect to have a shelter in this world. You must expect to leave all. You must expect publicly to confess Jesus as the Christ, the Messiah, the Son of God, and you must tell people everywhere you go what Jesus has done for you. If you do this, you will get peace. This is God’s price of peace. You must forsake all and follow Him.”²

16. We knelt together and had a season of prayer. A few days after this, the young man walked eight miles, entered into a church while service was being held, and at the close of the service asked the privilege of making a statement. He then and there took a public stand for Christ. After the service, in the evening, he went to the house where he was staying, and immediately began to tell the people what he had done. It was the Sabbath between the “ New Year ” and the “ Day of Atonement,” an extremely holy Sabbath to the Jews, known as the “ Sabbath of Repentance.” For a time the folks thought he was jesting. They finally became convinced that he was in earnest, and immediately

²Matt. 10 : 32-39.

began to persecute him. He had to flee from the house to save his life. It being the Sabbath day, he had no money in his pocket, as it is not lawful for the Jews to carry any money on the Sabbath. The result was that he walked the streets of New York City all night, and this was his first experience along this line. This is what we generally tell the Jews when they ask what they must do to be a Christian—a great contrast to the Jewish view.

17. It is apparent, however, that the condition is such that it is an awful step to take. Deprivation, hunger, persecution, starvation, and death stare at the Jew when he takes his stand to obey the gospel of Christ. This was one of the hard things I had to encounter as the work progressed, and it was a very perplexing thing to solve. What could we do with these Jews? We did not always know whether they were in earnest or not, and at the same time, when they said they believed, and were willing to suffer for Christ, what could we do for them and with them?

18. The ways and customs of the orthodox Jew are so different from the civilized Gentile, that it is difficult for him to accommodate himself to the manners of the Christian people; but something must be done. We had one experience which brought this truth home to the heart with a terrible conviction. A young man who had attended the mission for some time, finally took his stand for Christ. He was about twenty-two years old. He seemed like a nice young person, and had a strong desire to do right. He wanted to obey the Lord fully, and lost his position. He had about fifty dollars in money which he had saved, and was willing to walk in the light and fol-

low in Christ's steps. He continually attended the mission and the meetings, and seemed anxious to learn. But he needed work. He needed something to do. He understood very little English, and had no kind of occupation at which he could work among Gentiles generally.

19. Whenever he came to the mission, we would ask him to partake with us of food, but for some time he refused. He said he had some money, and hoped that the Lord would open the way for him so that he could do some business of his own. Things went this way for a time, till his money was spent. He would continually ask, if we could not get him some work. There were few people who cared much for the Jew, even though he was a Christian, and what work he might have had, he was unable to do, especially because he did not know the English language.

20. His health began to fail, and he at length attended the Massachusetts Hospital. Here he was told that he had tuberculosis. I felt, however, that a lack of nourishing food was as much the trouble as any other cause. Shortly after he was stricken down with terrible suffering, and the doctor said the cause was lack of nourishment, worry, and loss of sleep.

21. For ten days the young man suffered intensely, but he seemed patient through it all. He hoped the Lord would help him, so that when he was better he could secure employment. About that time my health failed, and I was obliged to leave the country for a while. After my departure he went out to sell papers for a while, but with little success. He was gone three days, and I was informed that when he returned to our house, he was so

hungry that it seemed as though he could not secure sufficient food to satisfy the gnawings of the stomach. There were several reasons for this lack of success, he could not speak the language. Many people slighted him, and others took no stock in the idea of his being a Christian. The poor fellow became discouraged, and finally went away. Although several years are now passed since this incident took place, the young man has never been heard from. His parents wrote him a number of letters, and sent him money for his needs. Many of his friends have scoured the country for him, but he cannot be found. It has been concluded that the poor fellow must have died.

22. Now is this not sad? To think that a young man, because he could not speak the language, and was an outcast from his people on account of his religion, should be obliged to thus suffer? It stirred my heart, and I resolved, then and there, with the help of God, that something should be done. But what could be done? What could we do for these poor outcasts of Israel? I had prayed much and earnestly, and had sought the Lord for light. I felt that in a time like this He would not leave the soul who called upon Him.

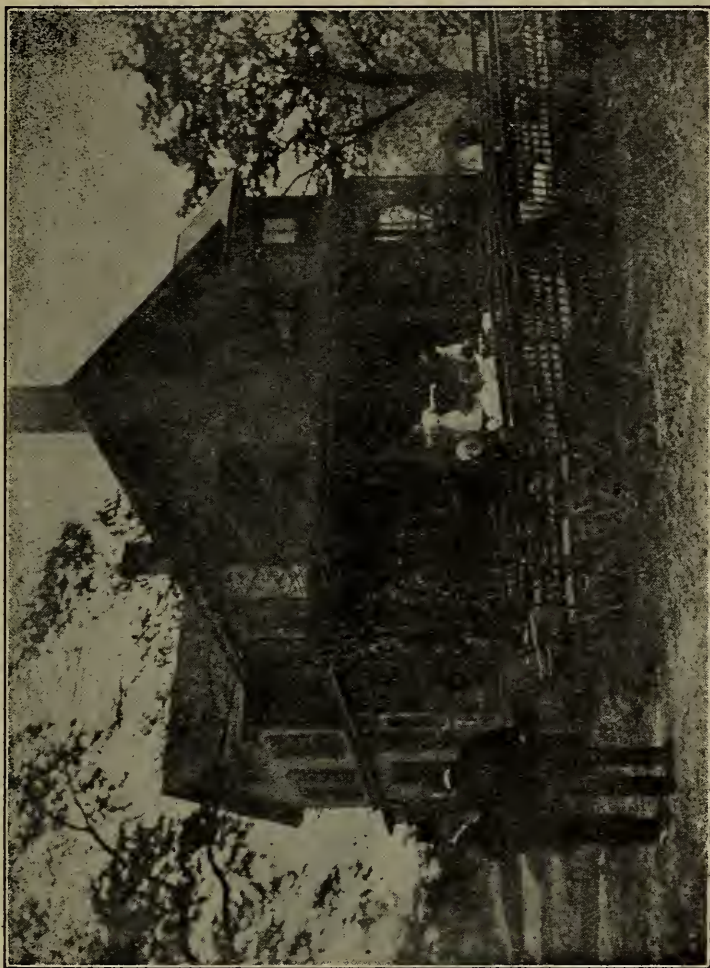
23. One day while alone in meditation, and thinking about the situation, the call came as distinctly as though the voice were audible, "Why not get a city of refuge for these poor outcasts of Israel?" Sure enough! The impression was made, and it seemed as though the call was a heavenly one. I began to think of the idea, and prayed over the matter. The more I thought and the more I prayed, the more impressed I became that it was the thing

to do. In fact, was not the Bible the guide in this direction? Did not the Lord anciently have a city of refuge for His people Israel, so that in time of need they might have a place of shelter and protection?³ The more I mused the more the fire burned, and it seemed to burn deeply into the soul.

24. But where was the place? Where was the money for such a project? Who could be interested in such an undertaking? It meant time, money, energy, perseverance, and various other things to start a project of that character. But I felt that the Lord had spoken; and He who had guided the work thus far surely would not leave it in this crucial hour.

25. I laid the matter before Christian brethren for counsel and for prayer, and for suggestions of ways and means. We sought wisdom of the Lord, and decided that the place ought to be in the vicinity of Boston, the mission field, and at the same time near to the location where we had our printing and literature work carried on. A search was begun. Days, weeks, and months passed before a place could be found, and finally the Lord led us, we believe, to the very spot we should secure. It was just twenty miles from Boston, and the same distance to the place where we had our tract and literature work carried on. Surely the pillar of cloud rested on the right spot, and the farm, an eighty-acre tract, looked as though it had great possibilities that might be developed. The house contained twenty-one finished rooms, there were two large barns, a carriage house,

³See Numbers 35.



AN EASTERLY VIEW OF GOOD TIDINGS HOME.

more than two hundred fruit-trees, and other things which could be used for the work to good advantage.

26. We found that to undertake this enterprise we should need ten thousand dollars. We laid the matter before the Lord and before some friends. We told them we needed ten thousand dollars for a home for poor Jews who wished to learn more about Christ, and who would need a place of refuge if they were cast out for their faith in Jesus. The brethren were very kind and sympathetic, but it meant ten thousand dollars. **TEN THOUSAND DOLLARS**, they said, was a lot of money; how did we expect to raise ten thousand dollars! We told them the Lord had plenty of money; the only thing was to know whether it was the thing to do. All agreed that such a place might accomplish much good, but where was the money coming from?

27. The first thing we did was to organize a board, and to negotiate for the purchase of the property. The Lord opened the way so that we had interested a few friends in this project, but hardly a beginning had been made. It was finally settled that the property should be secured, and that in five months from the time the deal was made the money should be raised to pay for the place. The first sum needed was nearly six thousand dollars, and this had to be secured in five months.

28. Some of the dear friends said: "Brother Gilbert, you cannot raise this money this winter. It is a panic year; there are hard times on in the land, and money is scarce. Even the banks are giving out little money, and it does not seem possible that you can raise the money in that time." I believed in my soul that the same Jesus who se-

cured money from the fish's mouth when He needed, was still alive to do great things for the children of men who put their trust in Him.⁴ I answered: "If there were plenty of money in the land, and every one felt that they could give liberally, the Lord would not receive so much credit when the thing was done, as He would get when He sent us the money in times of financial panic."

29. Our faith in the blessed Christ was strong. We believed that He who had led us to secure this place, would in His own way give us the money to purchase it; and we had decided that the place when it was purchased must be free from debt. There must be no mortgage on the place, as the Lord would have places of that kind free from the embarrassment of debt. We were happy in the faith that God would do as we believed He agreed; and in His own divine way He worked marvelously for us. When the first week in April came, the money was on hand, and the place was free from debt.

30. One incident might be related which shows how the Lord works if we but trust Him. Mrs. Gilbert accompanied me to a certain church where I was to speak. A lady in the church who was a stranger to us both, although we had had some correspondence in days gone by, came to Mrs. Gilbert to inquire about that home. She seemed much troubled concerning it, and felt a burden to see that something was done. She told Mrs. Gilbert that when all the money was raised but the last thousand dollars, she would see that that amount was forthcoming. A few days

⁴ Matt. 17:24-27.

later she decided that such a proposition was not the thing, but told us that she would give a thousand dollars towards the purchase of the place. Thus, when the Lord had sent us all that we needed till that point, the thousand dollars came all right, and we were able to secure a clear title to the property. Our hearts went up to God for His goodness and His kindness, and again we saw clearly that the Holy Spirit was leading in the work.

31. As soon as the place was secured, there were one or two Jews who were ready to go there, and whose hearts were glad and thankful for just such a place. The following summer the place was dedicated to the Lord and to the work, and a large number of the residents of old historic Concord, as well as friends from other towns, came to welcome us, and to bid us Godspeed in the work. Indeed it has been a blessed refuge to the Jews, and a convenient place for the work. We have had a number of Jews come here who realize that it has been indeed a shelter, a home, a protection, and a refuge to them. Several times we have had whole families here, especially when the husband would bitterly persecute the wife for accepting the Christian religion. While it is true that not all who have been here have turned out as they should, we are glad and thankful to God for what has been done. We are indeed glad that God has given us a few souls who, we believe, are loyal and true to Jesus and to His most blessed truth, and the "Good Tidings Home" has indeed been a blessing to such.

32. We have at different times conducted a church school here for children. We have conducted a Bible school here for adults. We have different enterprises



OUR FIRST CHURCH SCHOOL AT THE HOME.

which have been conducted in connection with the Home, such as printing, farming, sewing, and the place is conducted on a home basis. The Lord has given us valuable helpers at different times, and we have seen His power at work in a marked manner.

33. Of course there were many things which needed attention. Supplies had to be purchased for the Home and for the farm, and many things had to be done in order to carry on the work. But we were sure that the dear Lord who had opened the way for the work to begin would not leave it, if we continued faithful and true to Him. Everything was carried on from a philanthropic standpoint. It would take time to develop the land, since the farm was in a run-down state when we secured it. There were repairs needed on the Home, and improvements and additions had to be made. The only thing we could do was to pray, and to ask the Lord to supply the needs.

34. At the time of this writing the Home has been operated more than three years. There have been times when we have had as many as twenty and thirty mouths to feed. There were repairs and improvements made at other times, which demanded as much as a thousand dollars a month. When the first day of the month came, we hardly ever knew where a dollar was coming from. We had no regular constituency, and we had no one who promised us either annuities or other regular gifts. But we did have the blessing and the promise of the Lord. We wish right here to bear testimony that there never has been a month in all these three years but that God has supplied our every need according to His riches in glory by Christ Jesus, and



MRS. ANNA VANDERBILT.

A Jewish Christian, who has acted as matron of the Home, and has been in colporteur work among the Jews.

there never has come a bill due, whether it was a dollar or a thousand dollars, but that there was always money on hand to meet the obligation.

35. When we would come to a place where we knew not what to do, we laid aside our labor and our food, and sought the Lord by fasting and by prayer. God heard and answered in a most direct and wonderful manner. We wish to ascribe praise and glory to Him. He is a prayer-hearing and prayer-answering God, and we have never known His promise to fail.

36. There are times when we have a half a dozen Jews at the Home, then there are other times when we do not have so many. There is never a time but that there are some Jewish brethren there, and we are more and more impressed that the place was secured in direct answer to the voice of God that such a place is needed for the work among the Jews. The Lord has most signally blessed the efforts; and while we regret many mistakes that have been made, and while we realize that not so much has been accomplished as we had hoped, we still believe that the Holy Spirit is guiding in this direction, and the "Good Tidings Home" still has a bright and glorious future to act in the work of God for the lost sheep of the house of Israel.

37. We believe that as the Lord has supplied the needs of this work till the present time, the needs will still be attended to by Him, "if we walk with the Lord in the light of His word." May the Lord grant that many of the lost sheep of Israel, those who are outcasts for His name's sake, may find a refuge in this place, and may become workers in the Master's vineyard among their brethren.

EXPLANATORY NOTES.

PARAGRAPH 12 (a).—In these days there are many Jews who are considered great philanthropists, and apparently are free from prejudice and narrow-mindedness. They even extend their philanthropy to Christian people and Christian institutions; and to the ordinary Christian person it seems that such Jews are entirely free from such erroneous feelings towards their relatives.

Among this class of people can be counted the late Sir Moses Montefiore, one of England's greatest philanthropists, and one of the most remarkable Jews of the last century. Nevertheless his prejudice against Christianity as related to the Jews never left him. This man had an aged aunt who accepted the Christian religion. She was eighty-five years old at the time she gave her heart to Jesus, while she was living in Marseilles. She lost her fortune through a mercantile firm in England with whom she had deposited her money, and during the latter years of her life she was dependent for her maintenance upon her nephew, who remitted to her twice a year. Shortly before her death, he visited his aunt, and then she confessed to him her faith in Christ. We give a portion of a narrative touching this point, by a Christian Jew who was the means of leading her into the light of Christ :

“In March of the same year [1857] she received a visit from Sir Moses on his way to the East, but he remained with her only a few minutes. On entering her chamber he inquired how she was, and expressed his regret at finding her so poorly. In reply to which she said: ‘I am very ill, and I am waiting for the Lord Jesus to come to take me home.’ When Sir Moses heard that name, so sweet to a believer's ear, but to the Jews a stumbling-block, he snatched up his hat, and rushed out of the room. From that hour till her death, he never held intercourse with her by word or by deed. She felt this more than she could express, at the same time she thanked God for having enabled her to witness for the Lord Jesus before her unbelieving nephew.”



AT THE DEDICATION OF THE HOME.

CHAPTER XXII.

THE PERSECUTION OF THE JEWS.

1. MANY persons have asked the writer, "Why are the Jews so bitter towards the gospel of Christ? Why is it that when they hear the name of Jesus, they are so hateful and so ugly? Why is it that when one does become a Christian they wish to persecute him so, and do him bodily harm?" These questions are troubling thousands of good Christian people, and doubtless because of these feelings of the Jews there are a great many persons who have never yet overcome their prejudices against the Jews, and who are not very sympathetic or patient with the poor lost sheep of the house of Israel.

2. I well remember, on one occasion, a young man who decided to obey the blessed Christ. He seemed in earnest. He stood right up in the mission, and gave his testimony for Christ in the face of a number of other Jewish young men with whom he was well acquainted. Of course this meant much to him, and he did not fully realize at the time what was involved in the step.

3. After a brief consultation with me one night, he decided to go out with one of the colporteurs and do some missionary work among his brethren by giving out tracts. He took a bunch of literature, and started with this worker. He had not gone very far before he was recognized by some Jews with whom he was acquainted. One of the men knocked him down, scattered all his literature, tore up

some of the tracts, and left the young man lying in the mud. He managed to get away from them before they did him any serious injury, and realized that it was a bitter experience for a start. This, however, illustrates the general feeling and tendency among the Jews towards those who are Christians, and who attempt to make acknowledgment of Christ.

4. The Jews are bitter; but is there not a reason from their point of view? I would state right here that what may be written in this chapter is not a justification of the Jew in rejecting the Saviour and His blessed gospel. Indeed not! The only thing that will help the poor Jew, whether he be rich in this world's goods or whether he be poverty-stricken, is the divine and blessed Christ. He is the true Messiah; He is the Deliverer and Redeemer of Israel. It is, however, designed to call the attention of the reader to certain conditions which have existed among the Jews for nearly eighteen hundred years, and most of which have been brought about by the people who profess to be Christian. It is also hoped that, by knowing these conditions, the reader will have more sympathy for the Jew in his darkened spiritual condition,—more sympathy for him because of his having lost the hope of the Messiah,—and at the same time a desire will be created to bring the pure and blessed truth of the gospel of the Messiah to these people, that they may know Him as He is, the One altogether lovely, the Lily of the valley.¹

5. The largest part of Jewish history during the dark

¹ Song of Solomon 2:1.



FOR HAVING BEEN BAPTIZED IN CHRIST.

and middle ages has never been written. While glimpses of that period have been recorded, never, till the day of eternity shall open, will the full history of the cruelties, massacres, pillages, barbarities, and horrible atrocities be made known. Scarcely a nation in Europe or Asia but that has washed her hands in the blood of the Jews, and many a city has been repeatedly washed in the torrents of blood which have been shed from the poor Jews. Could the soil but speak, and did the earth have the power of speech and eloquence, a mighty host of voices would be raised to heaven in one united appeal for revenge upon those who have, in the name of the Master, wreaked vengeance upon these people who were scattered abroad as sheep having no shepherd.² Most of these horrible tales of woe have been iterated and reiterated from father to son, from rabbi to pupil, from historian to student, as having been done in the name of Christ, in order to have revenge upon that people who put the Master to death. In a number of countries this was the slogan, and tens of thousands of Jews have been mown down as the grass of the field, and millions have been butchered and slaughtered as cattle and sheep for market.

6. While we may refer to the awful disasters of the dark and medieval ages, the horrible persecutions of the Jews in Russia, in Roumania, in Morocco, are still fresh in the minds of thousands of people at the present time. While America and Europe at present are free from these persecutions, Russia is still piling up her accounts by brutality and

² Matt. 9:36. *Woe to them who see and do not see.*

murder against the poor son of Abraham, the despised Jew.

7. In nearly all the European countries for centuries the Jew was huddled together in one location, and this place was called the Ghetto. Here he existed as the ruler permitted him, and he was the sport and the mockery of the king, the priest, and the populace. He was regarded as too low to mingle with the Christian, and he would defile the Christian did he come in contact with him. Therefore laws were made by the Christian princes as well as by the popes, forbidding the mingling of Jew and Christian.

8. For instance: Spain made the following law:

"If heretics are unwilling to join the Catholic Church, Catholic girls must not be given to them in marriage; but neither to Jews nor to heretics should they be given, because there can be no association for the faithful with the unbeliever. If parents act contrary to this prohibition, they shall be cut off from communion for five years."

9. Again: "If, then, any ecclesiastic or any of the faithful partakes of food with Jews, he shall be deprived of communion, so that this may be corrected."

In the thirteenth century the following legislation was made against the Jew in Poland: "Since the land of Poland is a new acquisition in the body of Christianity, lest perchance the Christian people be, on this account, the more easily infected with the superstition and depraved morals of the Jews dwelling among them, . . . we command that the Jews dwelling in this province . . . shall not live among the Christians, but shall have their houses near or next to one another in some sequestered part of the state or town. . . ."

10. In the fourteenth century the general church council of Basle passed the following legislation: "That too great converse with them [Jews] may be avoided, they shall be compelled to live in certain places in the cities and towns, separated from the dwelling-place of the Christians, and as far from the churches as possible."(*a*)

11. Many more illustrations might be cited of this same class of legislation by the so-called Christian and church people, and these instances reveal how the Jew was regarded by the so-called Christian. All this legislation was in fact done for the benefit of Christianity, and by those who called themselves followers of Christ. This class of legislation also reveals another reason why the Jews congregate as they do in the large cities. Every city has its Ghetto, and this because for centuries they were compelled to live this way, the conditions having been forced upon them by the professed Christian people.

12. There were times when the Jew was public as well as private property. He belonged to popes, bishops, and kings, and often these princes found the Jew a very useful article of gain. When a king wanted to raise money, and had no other source of revenue, he would pay off his debts by taxing the Jews. Similar things were done by the leaders in church life, and the Jews were obliged to submit to such treatment. But all this conduct was under the name of the Christian religion; for in the middle ages everything was Christian, and everything was done by the church and for the church.

13. Another form of persecution carried on against the Jews by the church was the cruel edict by Pope Innocent

III, which compelled every Jew to wear a piece of yellow cloth, that every one might know he was a Jew. This was done in every European country where the church held sway. In England, France, Germany, and other countries, the Jew begged and plead that he might be saved from such a dire disgrace; but the church had said it, and that was the end. When the Jews were given their quarters in which to exist many of the European countries, through the bishops and the popes, had high walls and thick gates made to keep the Jews within, and every night at the set of the sun the Jews were driven into their pens, and the gates were barred and locked till sunrise the next morning.

14. One writer, in speaking of this experience, states that "in the city of Cologne the records for the year thirteen hundred forty-one show that the officer of the town was to have the keys to the Jews' gates. The gates were to be locked at sundown, they were to be unlocked at sunrise, and for this service the Jews had to pay this official every year twenty marks." See Stobb's "*Die Yuden in Deutschland*," p. 94.

15. The reader of history is familiar with the fanatical cry which resounded all through Europe at the time of the crusades:

"Exterminate the enemies of Christ here at home before fighting against them in the far East." And tens of thousands of Jews were slaughtered. They were pillaged, they were plundered, their places of abode were burned and sacked. This meant the Christian religion to the Jew.

16. Who has not read the awful tale of the Spanish Inquisition, and the part it acted against the Jews? Who

does not know that thousands of Jews were killed, were brutally treated, were sold as slaves, were let loose upon the waters in boats and in ships, during the days of Spain's power, in Spain as well as in Morocco. Many have read how the streets flowed with Jewish blood, and this because the church did not want the Jew there. The Jew must be exterminated, and the Jew has never forgotten this. How sad it is that the church has left such a record! True it is that this was the apostate church. True it is that this was not the church of Jesus Christ, but rather it was the synagogue of Satan. True it is that all these things were done by those who were instigated by the power of the enemy, but the Jew was taught that this was done in the name of the Christian religion and by the followers of Jesus.

17. Could the Jews only have seen the future as the blessed Master saw it the day when He plead with Israel to accept Him, how differently they would have felt towards Him and towards His followers, and how differently the Christian religion would have been known to them.³ But Satan did all in his power to misrepresent the blessed Christ and His religion, and thus a terrible blot was placed upon it by these, His professed followers, and the Jew was led to believe that this was the religion of Jesus.

18. Who does not recall the strange innovation that Pope Gregory XIII introduced when he compelled all the Jews in Rome to attend church once a week to hear a sermon on the gospel, in order that they might be converted

³Matt. 23 : 34-37.

to the religion of Jesus. What a strange sight it must have been to see the police and the priests open the gates of the Ghetto every Saturday afternoon, and let the men, women, and children over twelve years of age, pass through the gates like a flock of sheep, and then give diligent watch to see that none escaped, but that all went into the house of God. This was done because the bishops thought that the Jews' attending synagogue Sabbath morning would be but a preparation for them to hear a sermon on the gospel, to convince them of the superiority of the Christian religion over the Jewish.

19. And the people had to listen to the sermon. There was a watchman, not only at the gate to see that the people went into the church, but one or more men stood among the people to see that they were not overcome by the power of sleep. For should the sermon not be so interesting or instructive as it might be, the Jew must still keep awake. If he should fall under the influence of sleep, he would be quickly aroused by the crack of the whip coming over his head and body. This was done in the church under the name of the Christian religion. Is it to be wondered at that the Jew feels as he does towards the Christian religion? Is it surprising that to him the Christian religion is contrary to the Bible and to the teachings of the word of God? Sad, oh, so sad, to think that the blessed truths of the pure and undiluted gospel, and the divine and lovely character of the kind and spotless Christ, the divine fulness of pity and kindness, should be so misrepresented!

20. What a terrible stir those persecutions in Russia

created among the people of America and other foreign lands! Think of the horrible pogroms which took place between the years 1903 and 1906. In the latter year the press of America had the following in its news columns, purporting to be part of an address of one of the prominent Russian people:

“In the name of our Emperor I bless you. The holy Russian cause is the extermination of rebels. You know where they are, and where to find them. . . Go ahead, brothers; death to the rebels and the Jews.”

Soon after the speaker's train departed, a band of three hundred Russians went through the principal parts of the city, crying:

“Death to the rebels! Death to the Jews!”

Thousands and tens of thousands of Jews were cruelly and coldly butchered by the officials of the government and through the influence of the church. Think of Bialystock, Lodz, Odessa, Kiev, Moscow, and Kishineff. In one month alone there were more than twenty-five thousand Jews killed. The Jew believes that Russia is one of the most Christian countries in the world. Every Russian will talk about Christ, will think about Christ, will worship Christ, and will slaughter for Christ. With the Russian everything is Christ but living His life. And the conduct of the Russian to the Jew is the Christian way of doing things. We might recite many individual experiences of horrible cruelties which were perpetrated upon the Jews by the Russians, but to many of the readers these memories are still a living green. I will quote part of a letter from a Jewish Christian lady of Kishineff, the center of

some of the most cruel persecutions. She was the daughter of the renowned Mr. Rabbinowitz, the great Jewish lawyer and scholar, who finally became a Christian. This letter was written to a friend:

“Your kind letter of November 14 we received all right. . . . As regards your question whether Christian Jews were suffering as the un-Christian Jews are, I can tell you that at the most terrible bloody October days the Russian beast-like mobs made no difference then whether it was a Christian or not. They only thirsted for Jewish blood. . . . I know of hundreds of Jewish families in Kishineff and in other small places in Bessarabia that are simply starving in this most bitterly cold winter weather.

21. “The beastly cruel Russian mobs and ‘huligans’ destroyed their houses, their belongings, their all. There is a small town near Kishineff called Kalarsch, where was a terrible massacre; all the Jewish houses were burned down, and the Jews, men, women, and children were killed by Russian peasants. A great many Jews perished in the burning houses. Some of our people, a Christian Jewish family, had just a narrow escape. Now this family is compelled to leave Kalarsch, where they resided for twenty years, as they are threatened to be killed. . . . The constant fear and panic makes one’s nerves strained, but the Lord is strengthening us to bear all our troubles.

22. “On the twentieth of October we spent a most terrible night and day, as the Russian mobs threatened to set on fire all the houses in our part of the town. Thank God, it was only threatenings. Several nights we were all up, and the children slept in their clothes to be ready in case

of any danger. There were many Jews killed and wounded in Kishineff. The fear and panic amongst the Jews is still very great, and so is also the poverty and the need. . .

“RACHEL KIMM.”

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23. With these few facts before you, we hope that your sympathy will now be more keenly felt in behalf of the Jew. If he is not susceptible to the efforts of the gospel at first, let him know that what he has been taught as the Christian religion is no part of the gospel of God. We are sure the Spirit of God will impress the Jew with the beauty of holiness as it is in Christ, and after having done the will of God, if we have patience in sowing the seed, we shall see the results of the toil and labor.

EXPLANATORY NOTES.

PARAGRAPH 10 (a).—“Old European Jewries.”

CHAPTER XXIII.

THE PROSPECTS FOR THE FUTURE.

1. THE word of God tells us that "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."¹ We are well aware that it has been many centuries since Israel has had any of the forms of worship mentioned in this Scripture. These words have been and are being literally fulfilled. We are glad, however, that it does say that there will be a return on the part of the people towards the Lord and towards their King. It does not here say that in the latter times they will return and build up the city of Jerusalem and again establish themselves by the offering of their sacrifices and the restoration of their temple service;² it does say that they will return and seek the Lord their God, and David their king.

2. This, therefore, naturally raises the question, What are the prospects for the Jews for the future? It is clear to the Bible student who is at all familiar with the word of God that we are living in the last times, and that we have reached the period mentioned in these verses of Scripture as recorded in the book of Hosea. We must conclude that

in the proclamation of the gospel of Christ to the world in these latter times, the Jewish people have a future as bright as any of the people in this world, since the gospel must also include them.³

3. From what has been written in the preceding pages of this book, we feel certain that the reader has had awakened in his heart a desire to do something to show an interest in behalf of the Jewish people.⁴ If this be true with every person who shall read the foregoing lines, we believe that, with the blessing of the Lord, there will be an interest aroused in behalf of gospel work among this people. There are brighter times for them ; this is evident from the word of God. When we speak of brighter times, we mean that, ere the blessed Messiah shall return in power and great glory, the gospel of the grace of God will be given to the Jews, and many of them, according to the Scripture, will return and seek the Lord their God and David their king.

4. And why should there not be a returning of them ? It is true that the Jew has been a hard man to reach with the gospel of grace for many hundreds of years, but we feel confident that the time has come when the Holy Spirit will work for the Jews, by making them to understand that much of the work which has been conducted under the guise of the Christian religion during these many centuries, and which has been so bitter towards the Jewish people, was no part of Christianity. The Lord God of Israel is still able to work for the Jews as He has worked for

³Matt. 24 : 14. ⁴Esther 9. 3, Revised Version.

them in days gone by ;⁵ and according to the Scriptures we have come to that period.

5. In fact there is a tremendous change of sentiment taking place among the Jewish people themselves. There never has been a period when the Jews were in the condition that they are at the present time. They are broken up in many fragments. First, there are the two great divisions ; namely, Orthodox and Reform Judaism. The first class claim to be the successors of the Pharisaical Jews of New Testament times ; the second class profess to have little left of the faith which was once delivered to their ancestors. They have, but little faith in the inspiration of the Bible, either of the Old Testament or of the New. To the Reform Jew the Bible is inspired like many other great books ; and the writers of the Sacred Volume, in the estimation of this class of Jews, were inspired as have been the writers of many of the great works of to-day. The books and the men are alike to them. They are not prejudiced against religion of any kind, but pride themselves upon their large amount of liberality. As far as this class is concerned, Judaism is of no value from a religious standpoint ; to be a Jew means to be of a certain class of people of a peculiar nationality. With them there is no Bible, no God of Abraham, Isaac, or Jacob, no prophecies, no wonderful or divine miraculous history, no hope of a Messiah, to come either once or twice.

6. The first class, or Orthodox Judaism, is passing through a very trying experience. It has many subdi-

⁵Isa. 59: 1.

visions. In this country, in England, and in other so-called civilized and enlightened lands, Orthodox Judaism is passing through strange metamorphoses, and it appears that soon its entire original form will be cast off. The older generation of Jews, those who were reared among the Ghettos, and who have been mentioned in the earlier chapters of this book, is fast passing away. They are dying with sad and broken hearts because the old-time, strict, Orthodox Judaism is rapidly declining. The middle generation, the class who have come in contact with modern civilization, and who have been affected by its influences and environments, are coming to see that their consciences have been wrongly educated, and the bondage of rabbinical tradition must be cast aside. This class is wavering; it is halting betwixt two opinions,⁶ leaning, however, to the side away from the old sturdy, strict rabbinical forms. This class attends the synagogue, when it cannot lose much business by so doing. This class will observe the more strict and rigid holidays, provided that it can secure faithful substitutes to attend to the busy cares, except that on the Day of Atonement and on the New-Year's Day the business must be entirely suspended. This class is practically letting go its grip, and is drifting from its mooring. But still it calls itself Orthodox Judaism.

7. This class of orthodox Jews still has a form of a faith in the coming of the Messiah, and is willing to read things religious when it can, especially when any of these Jews come in contact with men in business and social life. But

⁶1 Kings 18:21.

they are by no means pious, and are not at all burdened with their religion. If they sustain the up-keep of the rabbi and the synagogue, it is because occasionally they feel that they may wish to go there to a service, or perhaps the good wife is still devout and zealous, and the children must not be brought up entirely faithless and unbelieving. To this class of orthodox Jews the Bible is still the word of God, yet not as it was to their fathers. It does not carry the sacredness which the holy oracles carried with the older generation. By this class of orthodox Jews the Sabbath cannot be observed because it interferes with their business, and the holidays are very nice if they have the time to be with their families more than on ordinary days. These Jews say, the age now is of that character that they must accommodate themselves to their surroundings, and to the building up of the present-day institutions. To this class of orthodox Jews the religion of Christ is not so vile and so wicked as it seemed to their parents, save that they know very little about it from a practical standpoint, as they have never seen it lived, only as manifested in modern commercial life. To this class the New Testament might not be so very bad, if they only knew what it contained. Some few of them have read it, but one great reason why the larger part have not read it, is because they have never taken the trouble to do so, or because no one has ever interested himself in these Jews to offer it to them.

8. The rising generation of the orthodox Jews has very little use for orthodoxy as a religion. The younger men and women attend synagogue very little, if at all; they know little comparatively what is meant by the orthodox

religion of the Jews, they know but little of the teachings of the Bible or of the synagogue, and they are interested in the religion only while young, because their parents tell them that it is right to be an orthodox Jew. It is the proper thing to go to synagogue sometimes. They have no personal knowledge of the law, the prophets, the Talmud, or the teachings of the rabbis. To this class the synagogue or the services of the Jews mean very little, and the rabbi is of little service. The festivals are so many occasions for an extra day's vacation, and some of the days set apart as times of memorial of God's dealing with His people are pleasantly spent in dances, in balls, or in whist parties. The Day of Atonement is not really a day to fast, only one must keep up a semblance of the form, for he is an orthodox Jew. It is perfectly right and proper not to labor on that day, as it is necessary to take account of stock at some time, and then business must be suspended semi-occasionally to prepare for either the fall or the spring styles of clothing or other forms of apparel.

9. This class of Orthodox Judaism has no use for the synagogue after it reaches the age of responsibility. It has not forgotten that it is orthodox, because its parents have so taught it. This class knows that somewhere the rabbi said something about the *T'nach*, the Bible, the *Torah*, the law, and the *Sider*, the prayer-book. But these words are simply terms, and if these people do not know what they mean, they can ask their father, for he still knows. Religion to this class means something that their grandparents once possessed; and their parents yet have a little, only it is not a very necessary essential. The rabbis,

to this class, are a class of people who used to try to make laws for their grandfathers to observe, so that they could get money without working. Of course they cannot observe the laws of milk and meat, and it will not bother any one if they do eat food that has not the *kosher*, lawful stamp, upon the meat.(a) The Jews of this class do not object to listening to a religious service among Christian people, but of their own accord it would not be expected for them to go to a Christian church, since they do not interest themselves to go even to their synagogue. They do not seriously object to the New Testament if ever one comes their way; of course they do not believe it to be inspired as they were taught the Old Testament is inspired, since they have been told that it is not really the best kind of book for one to read. They will not seriously oppose it, nor are they particularly in its favor. This class is practically neutral.

10. The orthodox Jews are divided into the three classes mentioned, and we believe from actual knowledge, experience, and observation this is a fair description of Orthodox and Reform Judaism. However, there is another growing class of Jews not included in either of the two great divisions, and they are beginning to make themselves known and felt. Their influence is spreading in this country as well as in Europe, and their synagogues are beginning to make themselves a factor in the religious life of the Jews. This class is what might be termed a progressive class. They are not exactly like the Reform Jew, because they do believe in a measure that the Bible is the word of God, even though their view of inspiration is not

really orthodox; they are not like the orthodox Jews because they have no use whatever for the Talmud, the rabbinical learning of the wise men of the ages, nor of the prayer-book, nor the rites and customs of the orthodox synagogue. This class of Jews believe that one of the great needs of the Jew is the New Testament. These Jews claim that one of the great factors of the religious life of the Jewish people has been omitted, because the Jew has not read or accepted the New Testament. While these Jews do not accept the New Testament as the Christian does, while this class does not regard the blessed Saviour as the divine Son of the living God, many of them do believe that there is much for them in the New Testament, and there is much for them in the Christian religion. This class has created quite a stir in Jewry in almost every land, and as a result Judaism is having perplexing times. Among the many breaks which have occurred in Judaism during the past twenty or even ten years, it would seem that there is almost a revolution going on through Jewry. It is a fact that the foundations of many generations are being razed, and many of the Jews are trying to find out where they belong and what they believe.

II. I have particularly devoted space to this phase of the Jewish question, because I believe that over and above it all, there is a divine providence at work to prepare the Jews for the reception of the pure and undiluted gospel of the blessed Christ as it shall be presented to them in these latter times. The anchor of the Jews is loosening. A prominent business man said to me:

"I suppose I am a Jew; but I am like a man without

any hope. I do not know what I believe ; I feel as though there was nothing to tie to."

The bonds which have held the Jews together for nearly nineteen hundred years—the Talmud and the system of rabbinism—are rapidly being loosed, and the Holy Spirit is surely and steadily preparing the way to make many of the lost sheep of the house of Israel free in the blessed Christ.⁷

12. The old, pious, orthodox Jew, who is so extremely bitter towards Christianity, still has a great love for the *T'nach*, the Bible. To him it is still the word of God. He remains firm in the belief that the Lord gave that book to his ancestors, and he still has faith in the God of Abraham, Isaac, and Jacob. If this man can be impressed by the Holy Spirit that all these prophecies in the Bible are fulfilled in the blessed Jesus, then surely there is hope for him. With him the scales are still upon his eyes. He is yet blinded by the veil.⁸ While he still adheres to the idea that the Christian religion is a bitter and persecuting religion, while he knows that Russia is still persecuting the Jew in the name of Christianity, he clings to the Bible and to the Talmud. If he can see that Jesus is the true and the holy Messiah, and that the rabbis have perverted the ways of the Lord because of the Jews' rejecting the Messiah, Jesus of Nazareth, when He was here to redeem Israel, the scales will fall from his eyes, and he will see that there is hope for him in God through the Messiah.⁹ If then, too, he shall learn that the Messiah is soon to re-

⁷John 8 : 32-36. ⁸2 Cor. 3 : 14, 15. ⁹Acts 2 : 38, 39 ; 3 : 26 ; 26 : 6, 7 ; 28 : 20.

turn to earth, and this Messiah who shall come the second time is none other than the Jesus of Nazareth who was here nineteen hundred years ago—when these things are made plain to his understanding, and he learns that the religion of Jesus is not a perverted religion of the Bible, his heart will surely rejoice, and he will thank God for the blessed and glorious truth of the word of God, as revealed in Moses and the prophets.¹⁰ It may mean a hard battle, it may mean much persecution, it may mean bitter opposition, it may mean the wasting of much precious seed; but the word of the Lord says that they will return and seek the Lord their God, and David their king. The Saviour worked among them for many years, and saw little results of His direct labors; but the fruits appeared in due time.¹¹ These were the first-fruits, and they were abundant.¹² It was the Saviour Himself who said that seventy-five per cent of the seed would be liable to go to waste, but a good harvest would be produced from the remaining twenty-five per cent.¹³

13. The other classes of orthodox Jews who do not have such bitter prejudices, who are not so saturated with hatred against Christianity, who are coming in contact with modern life and civilization, can be reached with literature, with the preaching of the gospel, with the New Testament, with the word of God in its various forms. True they may not go out of their way, for a time, to hear the truth of God;¹⁴ but we believe that, if the seed shall be sown, there will be an awakening, and God in his own good

¹⁰Acts 26:22. ¹¹John 4:37, 38. ¹²Acts 2:41; 4:4; 21:20.

¹³Matt. 13:1-9. ¹⁴Eze. 3:4-7; Matt. 10:6.

time will bring about marvelous results. The class who are advocating the reading of the New Testament and who believe that there are many things in the Christian religion for them, are surely hopeful, even though their faith in Christ may not be so strong as we could wish. The Lord God of Israel is yet able to draw a Paul, to convict a Peter, to attract a Gamaliel, and to convince a Nicodemus. Jesus Christ still has the power to win a Joseph of Arimathea, and to enable a Barnabas to lay his wealth at the feet of this most blessed Saviour. A large company of priests may yet be added to the faithful in the Lord, and thousands of Jews may yet be led to the feet of their divine Lord and Master.

14. Why may not this be possible? Paul prayed that Israel might be saved.¹⁵ The apostle tells us that God has not cast away His people whom He foreknew.¹⁶ The word of the Lord tells us they are still beloved for the fathers' sakes.¹⁷ We are encouraged in the word of God to believe that there is yet a remnant of the literal seed who will help swell the number of the true remnant that shall stand on Mount Zion.¹⁸ The fig-tree, though it was cursed many centuries ago, will yet put forth some leaves.¹⁹ Jesus Christ was born the King of the Jews, and died the King of the Jews.²⁰ Why shall not some of His own brethren in the flesh help to bring back the King?²¹ It is true the call goes to them the last, but why may they not have the privilege of helping to bring Him back? It is true that

¹⁵ Rom. 10:1. ¹⁶Rom. 11:2. ¹⁷Rom. 11:28. ¹⁸Rom. 11:5; 9:27, 28; Rev. 14:1. ¹⁹Matt. 21:19; Luke 13:6-9; Matt. 24:32.

²⁰Matt. 2:2; Luke 23:38. ²¹2 Sam. 19:11, 12.

they lost their hope because of the rejection of Him by their ancestors, but the callings of God are without repentance.²² It is true that some of the natural branches were broken off because of unbelief. It is true that other branches were brought in to take the place of those who were broken off.²³ It is true that for many centuries the lost sheep of Israel have had very little of the King's meat, and have known little of the King's feast.²⁴ God is able to graft them in again, if they remain not in unbelief. But faith cometh by hearing, and hearing by the word of God.²⁵

15. Since the Gentiles received the mercy of God through the unbelief of the Jews, surely the Jews should receive the mercy of God through the actions of the Gentiles in winning them back to the Saviour.²⁶ They have lost their King; they have lost their Friend and Saviour. Let us do all in our power to bring to them their own King. The Bible assures all the believers that there will be gathered on Mount Zion people from every tribe, every nation, every kindred, and every tongue.²⁷ This must include the Jews. They will be there; for it was the Israelites who sang the song of Moses,²⁸ and why should not the Israelites sing the song of the Lamb? True all those who do sing the song of Moses and the Lamb will be real Israelites, but why may not some of His own flesh and of His own bone? The Bible assures us there will be some of them there; and we know that the prospects for the future are bright

²²Rom. 11 : 29. ²³Rom. 11 : 16-18. ²⁴2 Sam. 19 : 41, 42. ²⁵Rom. 11 : 23.

²⁶Rom. 11 : 30, 31. ²⁷Rev. 14 : 6-14; Rev. 14, : 1. ²⁸Exodus 15.

encouraging things concerning the work for the Jews and the prospects for the future:

“The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their stand for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit. The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow; we need to be broader minded.”

“There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and we shall see the salvation of God going forth as a lamp that burneth.”

19. “There are Jews everywhere, and to them the light of present truth is to be brought, that they may have an opportunity to accept it. There are among the Jews many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness.”

20. “The slumbering faculties of the Jewish people are to be aroused. The Old Testament Scriptures, blending with the New, will be to them as the dawning of a new creation, or the resurrection of the soul. . . . Souls will be saved from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old. Christ

will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the old. Many of the Jewish people will by faith receive Christ as their Redeemer. . . . They will be made partakers of the divine nature. The image of divinity will be stamped upon their souls."

EXPLANATORY NOTES.

PARAGRAPH 9 (a).—There are three texts of Scripture in the Old Testament which contain these words: "Thou shalt not seethe a kid in his mother's milk." Ex. 23:19; 34:26; Deut. 14:21. Upon this statement the rabbis have built up a great system of dietetic, hygienic, and sanitary arrangements which enter into every detail of every-day life, and have stoutly maintained that they comprehend the idea of not eating milk and meat at the same meal. The Jewish home therefore, has to maintain two sets of dishes, one for the use of milk, butter, and cream, the other for flesh and fatty substances derived from the meat. People who do not observe this difference are execrated and anathematized, and are regarded as apostates from Judaism.

APPENDIX.

IN the following pages are appended a number of Jewish customs and certain laws given to Israel, which will be found helpful in illuminating many texts of Scripture, in addition to the ordinances, customs, and laws given in the body of the work. The apostle Paul said that the Jew had an advantage, chiefly because that unto him were committed the oracles of God. See Romans 3:1, 2.

Many of these customs and ordinances were introduced by the rabbis and teachers in Israel; but the knowledge of them assists in making clear many Bible texts to the ordinary reader who is not familiar with these customs of the sons of Abraham.

I. GENEALOGY OF CHRIST; THE HARMONY OF LUKE AND MATTHEW.

To many persons there seems to be an error or else a discrepancy in the genealogies in the books of Matthew and Luke concerning Christ as the Son of David. It appears on the surface as though the writers of these books did not have a correct understanding of the genealogy of the ancestors of the Saviour, or else there must be a discrepancy in the translating of the original text. We are persuaded that if the laws of Israel on this subject and the customs of the Jews are fully understood, perfect harmony will be seen in the two accounts as given by the different writers, and the truth of the word of God as the inspired testimony of heaven will still be maintained.

We will first consider an ancient prophecy given by the patriarch Jacob, which has a bearing on this subject. Then we will trace the laws of Israel as given to the people in the days of Moses, and finally follow the theme to the times of our Lord. It is a fact that Christ must have come from the family of David, for He was so recognized by the people of His day. If there were any doubts or questions in the minds of the people at that time, they had all the opportunity in the world to look up the facts, and to dispute His claims or the claims of the disciples or of the people who recognized Him as the Messiah. But nowhere do we find any record of any dispute concerning the claims of Christ to be the Son of David.

Here is the prophecy: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49: 10. The reader will at once recognize this as part of the benediction which the patriarch Jacob pronounced upon his twelve sons just prior to his decease. For thousands of years the Jews of all classes have believed and have stoutly maintained that this is a prophecy concerning the King Messiah. The leading commentators from the days of the Great Synagogue, several hundred years before Christ, have all united in teaching that this prophecy was a divine prediction concerning the Messiah, the Son of David. All the leading teachers and scholars from that day forward have taught in the same manner; and there is scarcely an exception to this idea among the Jews who have believed the word of God. It is therefore clear that the unanimous sentiment of the Jews concerning

this text of Scripture is that its fulfilment will take place in the Messiah.

Now let us consider the text itself: "The scepter shall not depart from Judah," etc.

The word translated in this verse "scepter," is also translated in many other places "tribe." In nearly one hundred and fifty texts in the Scriptures the Hebrew word, *Shavet*, here in Gen. 49 : 10, translated "scepter," is translated "tribe." The same word, only in its plural form, is also translated in a number of places, "tribes." Perhaps we will here give a few texts to illustrate this point :

"The priests, the Levites, and all the tribe [*Shavet*] of Levi, shall have no part nor inheritance with Israel." Deut. 18 : 1.

"So Joshua rose up early in the morning, and brought Israel by their tribes ; and the tribe [*Shavet*] of Judah was taken." Joshua 7 : 16.

"And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes [*Shiv-ta*, plural of *Shavet*] of Israel." Ex. 24 : 4.

"And the Lord shall separate him unto evil out of all the tribes [*Shiv-ta*, plural of *Shavet*] of Israel, according to all the curses of the covenant that are written in this book of the law." Deut. 29 : 21.

From these texts, as well as from many more which might be quoted, it will be observed that the Hebrew word, *Shavet*, also means tribe, tribes, as well as scepter. In fact the word itself very clearly suggests the idea of the tribe or of the tribal distinction. This meaning has been

applied to it in the Scripture for millenniums, and is used proverbially among the Jews everywhere to this day. Then the word *scepter* has the idea of tribe and tribal distinction associated with it. This will be seen much more clearly as other scriptures are considered.

The text in Gen. 49:10 therefore may be read, The tribal distinction shall not depart from Judah, etc., till Shiloh come. The question therefore would naturally arise, Were there tribal distinctions? and was each tribe distinct from the others? This will be made more clear as we consider the arrangement which the Lord Himself made through Moses for the recognition of the tribes.

If the reader will take the time to carefully peruse the first eight chapters of the book of Numbers, he will find in these chapters the arrangement the Lord gave to Moses for all the tribes in their organized capacity. It was simply giving each tribe its place and its position as related to every other tribe. In Num. 1:52, we read the following:

“And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.” In the next chapter we read the following instruction:

“And the Lord spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.” Num. 2:1, 2.

It will be seen from these Scriptures that each tribe had its positions, and its own standard. Each tribe was known and recognized by its own ensign, which was different from

all the others. Then all the heads of the families of the tribes were registered by their pedigrees and genealogies, and thus every man in every family in every tribe was placed on record for future use and for future generations. See Num. 1 : 17-54 ; Num. 3 : 1-43.

In this way was the census of Israel taken, recorded, and placed on file, and each tribe was known by its own tribal distinction. This was the Lord's wish for Israel, and this was the Lord's own plan. Already the law had been in operation that the census should be taken of the males only, and they should be placed on record ; that is, the fathers of the families. See Num. 1 : 19, 20, 22. This law continued in effect until a peculiar condition arose, which brought about a different law in Israel. It was as follows :

"Then came the daughters of Zelophehad, . . . and they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, . . . saying, Our father died in the wilderness, . . . and had no sons. Why should the name of our father be done away from among his family, because he hath no son ? Give unto us therefore a possession among the brethren of our father. And Moses brought their cause before the Lord.

"And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right : thou shalt surely give them a possession of an inheritance among their father's brethren ; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his

daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. . . And it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses." Num. 27:1-11.

From this it will be seen that the original law was the sons should be the successors to the fathers, and only they should have the inheritance. But by this additional law which the Lord made for the people through Moses, the family which had no sons, but had daughters, should share the same rights and privileges as the families that had sons. If there were no daughters, then the dowry and property should pass on to the nearest relatives. Thus we see by this additional law a privilege had been given the females in Israel, which had never been given to them before. The property of the tribe which was their fathers, should go to them if they had no brothers.

Some time later, another difficulty arose, which needed still further adjustment, and the case was again brought before Moses. The difficulty this time was as follows:

"And the chief fathers of the families of the children of Gilead, . . . came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: and they said, The Lord commanded my lord to give the land for inheritance by lot to the children of Israel [See Num. 26:52-56; 33:50-54]: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance

of the tribe whereunto they are received : so shall it be taken from the lot of our inheritance. And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received : so shall their inheritance be taken away from the inheritance of the tribe of our fathers." Numbers 36 : 1-4.

That is to say, the law in existence was that when a girl was married to a person of a different tribe, even though now she had become the possessor of a certain portion of the tribal land by virtue of there being no brothers in the family, the land which she and her family had would now revert to the family of the young man whom she married. This land would be kept in that family of the young man she married till the time of the jubilee. Since now there were no boys in the family of the girl who married this man of the other tribe, the land would then forever revert to the family of the man she married ; and ever after, the tribe and the family of the girl would forever lose that part of the estate. In other words : ' An eternal mortgage would be held by the family and the tribe of the young man whom this girl married. The leading men of this tribe saw a great danger that was involved in this thing, for there was a great possibility of one tribe's getting eventual possession of land which rightfully and lawfully belonged to another tribe. In this way much evil might be wrought in the land. Moses at once recognized the point, and made the following statement :

"And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons

of Joseph hath said well. This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only *to the family of the tribe of their father shall they marry*. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. Even as the Lord commanded Moses, so did the daughters of Zelophehad: . . . and their inheritance remained in the tribe of the family of their father." Numbers 36: 5-12.

Then the Lord made another new law which at once went into effect. Ever after when a young woman in Israel wished to be married, she might marry the man of her choice, only she was restricted to marrying a man of her own tribe. She could not marry a man of any other tribe outside her own tribe. By this new law the land would remain among the tribes as their own, even though there might be some families where there were no boys, but only girls. This being so, the girls would be registered as the heirs of their father's estate till they were marriageable; then when they were espoused and married, the land would still remain in the same tribe, but of course it would ever

after be recognized as the property of the men they married, but it would not be outside their own individual tribe. This is a wonderful law, yet certainly a simple and a beautiful one. It has a meaning and a deep significance.

Now with these few facts before us in regard to these original laws of Israel, let us revert to the original text concerning the prophecy given by the patriarch Jacob. We have already seen how the word *scepter* in Gen. 49 : 10 is in many places rendered "tribe" and "tribes." We have also seen that the tribes referred to are the tribes of Israel ; for they are the only ones the Bible takes cognizance of as being the people of God ; that is, the sons of Jacob, the twelve tribes, are the tribes which the Lord counts as His own people. Here is the word of God to confirm this thought :

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people ; Jacob is the lot of his inheritance." Deut. 32 : 8, 9. This is just as true of the spiritual twelve tribes who are made heirs of God by faith in Jesus Christ. See James 1 : 1 ; Gal. 6 : 16 ; 3 : 8, 9, 14, 29 ; Rom. 8 : 14-17 ; 4 : 13, 14.

It must therefore be clear that the thought of the prophecy of Genesis 49 : 10 is as follows : "The scepter [the tribe and tribal distinction] shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be."

That is to say, according to this prophecy the tribal distinction of Judah should remain intact till the Messiah

came : and after the Messiah came, then there would not be any tribal distinction, not even Judah ; but all people would be called by the Messiah instead of being called by any definite tribes.

Now let us follow the history of the tribes briefly. From the time of Jacob till the days of Rehoboam, the son of Solomon, the twelve tribes were kept together intact. At this time there came a disruption, and ten of the tribes revolted from the king Rehoboam, and they made for themselves a king by the name of Jeroboam the son of Nebat. See 1 Kings 12 : 19, 20. This sedition, however, was indirectly part of the fulfilment of prophecy ; for when the king and some of his people who were left, wished to go to war to recapture, if possible, the ten tribes which had seceded from the kingdom, there came a message from God, saying, "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel : return every man to his house ; for this thing is of me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord." 1 Kings 12 : 23, 24.

The ten tribes having revolted, there was left Benjamin and Judah. 1 Kings 12 : 21, 23. But the two tribes were practically united in one, and they both went under the name of one tribe. See 1 Kings 12 : 17, 20. It had been prophesied many years before that this should even be so. 1 Kings 11 : 9-13, 30-37. So ever after this, the twelve tribes were known as the house of Israel and the house of Judah. The house of Israel was recognized as the ten tribes, and the house of Judah as the two tribes ; namely,

Judah and Benjamin. See Jer. 31:31; Heb. 8:8-12.

For about two hundred and fifty years the ten tribes had their own government and their own kings, but the rule among these people was both wicked and cruel. During these many decades the Lord God of Israel had raised up many prophets and seers to warn, to plead, and to admonish them. But the kings and the people would not heed these divine admonitions. Finally the Lord raised up the king of Assyria to remove Israel from His sight, and with his army this king came to Samaria, the capital of the ten tribes, and took away the people of Israel, and placed them far away from the capital of their kingdom, in the land of "Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt." 2 Kings 17:6, 7. These ten tribes became mixed with the people in these nations where they were carried, and lost their tribal identity and tribal distinction.

This therefore left the two tribes, but they went under the name of the tribe of Judah. There were many kings over them who were evil, and there were some who were good. But their sinfulness and wickedness so increased that the time came when the Lord was obliged to send them into captivity, and finally they were taken captives under the hand of Nebuchadnezzar, king of Babylon, and were sent into the Babylonian land for a period of captivity. But the Lord had promised Judah that he should be released from his captivity. He had even told him before He sent Judah into captivity how long a time He would

let him remain there, the time being seventy years. See Jer. 25: 11, 12; 29: 10-14. At the close of this seventy years, the Lord raised up a man, even Cyrus, king of Persia, and he made a proclamation for the return of the people of the land to the land of Israel. See 2 Chron. 36: 20-23; Ezra 1: 1-10.

For some years after the return of Judah to Jerusalem, the people repaired the city and their houses. But there came a time when they wished the worship of God to be reinstated. To do this, there must be a certain class of people who had been selected to carry on this sacred work; namely, the priests. There came forward certain men who claimed to belong to that class, and who wished to perform the holy functions. The leaders of the people demanded proof of them that they were of this class of persons. The only way they could prove their right was by the records which were preserved, and which gave the genealogy of each person. These men therefore sought the record for their pedigree, but they did not find it. They were therefore forbidden to perform the sacred work of God. See Ezra 2: 61, 62.

So that for nearly fifteen hundred years, from the days of the sons of Jacob and from the days of Moses, the names of the sons of the family were recorded in the books of their tribes, and the daughters were also recognized, if there were no sons in that particular family of a given tribe. But when the girl was married, then the estate of her part of the tribe was reckoned in with that of her husband, and it was counted as belonging to the husband, only it still remained in the tribe.

After the return of the captivity of Judah, the genealogical records were still preserved, and every family was registered as hitherto. The ten tribes, as distinct tribes, were now no more, and their tribal identity was neither observed, nor kept, nor recognized; but if was kept in the tribe of Judah.

Then again: for many centuries it was observed in Israel that when a young man married into the family, he was not merely regarded as a son-in-law, but was counted as a son. See 1 Samuel 18:17, 18, 20, 22, 23, 27; 24:9-11, 16; 26:17, 21. The young man was then counted as one of the family. It is true that there were times when the people of God did not regard strictly the command of the Lord in marrying only in the tribes. This was true of many people, still the law was there, and it should have been obeyed. Nevertheless, in general, the law was carried out, and the people carried it out. It was the obligation of the father of the girl to give the young man a dowry, and the young man became as a son in the family. If there were no boys in the family, then the young man took possession of the land, with the girl, as his dowry, and the land remained in the tribe.

The rabbis, before the time of Christ, did much in cementing the people together, and made many additional laws on the subject of marriage. When the time came that Messiah should come into the world, a law went into effect that all the world should be taxed. Mary had become espoused unto Joseph, and at the time of espousal he had practically become adopted into the family of Mary; for they were both of the same tribe. Luke 1:26, 27;

Matt. 1:18; Luke 2:1-5. "Desire of Ages," chapter four, fourth paragraph in chapter.

When a young man and a young woman decided to become engaged or espoused for marriage, a rabbi was called to officiate at the espousal, called *ta-no-im*, a betrothal contract or ceremony. The origin of this ceremony doubtless dates back to the days of Ruth and Boaz, and the ceremony which was performed, as recorded in Ruth, chapter 4:9-11, was really a ceremony of this character, but not at that time a real marriage. The marriage took place later, and was another ceremony. But this *ta-no-im*, this betrothal ceremony, was a preparatory one to the wedding.

The Jews to this day, at this betrothal ceremony, have the rabbi come, and there must be a number of witnesses present. Then there is a contract drawn up which must be signed by the prospective bridegroom, and by the sponsors of the bride. This is almost equal to a marriage ceremony, but the contracting parties are not yet lawful husband and wife. They do not live together, but live with their own people; but the young man is already considered as though he were a son in the family. People so regard him, and he regards himself as belonging to the family. The time comes later when they are formally married, and become husband and wife.

This is evidently the way it was in Christ's day. The Jews so regarded Joseph then, as they knew he was espoused to Mary, and soon they would be married. He had practically become as a son in the family, and Luke in his record so recognizes it. So instead of mentioning the name of Mary as the daughter of Heli (Luke 3:23), Jo-

seph is mentioned as the son of Heli, he being known by the people of that country as the husband of Mary. And everybody supposed that Jesus was the son of Joseph. See same verse. Inasmuch as when Luke wrote the gospel the Saviour had already been in heaven for many years, under the inspiration of the Spirit of God, the disciple wrote as was the custom and belief of the Jews, and as had been the custom of the Jews for many years to write, and as others would have written.

Now in the days of the kings of Judah, often when the name of a certain king was given, his mother's name would be mentioned. But after the captivity, the rabbis had made such a wall of separation between men and women that the prejudices of the Jews became very strong against the weaker sex. But the Holy Spirit sought to break down that terrible prejudice, yet when following out the law of that time, in writing the life history of the Saviour, in Matthew, the Holy Spirit gives us the record of "Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." Matt. 1 : 16. Although the Saviour was born of the Holy Ghost, Matt. 1 : 18-25 ; Luke 1 : 26-32, God wanted that His mother should have a lawful protector, and that there should be proof that in the flesh Jesus, the Messiah, came from the lineage and descent that the Bible said He should come.

Then Luke in his record, under the inspiration of the Spirit, gives the lineage of Christ through David, by Nathan, until he comes to the husband of Mary, and the people generally supposed that He was the son of Joseph. But Joseph, being espoused to Mary, belonging to the fam-

ily now on account of his betrothal to her, is brought into her family, as he would be the one who would inherit all she had, since when he finally married her all the property would go into the same tribe, but would be reckoned as belonging to him, and from him it would naturally go to Jesus, as the people supposed Jesus was the son of Joseph.

In this way we see how the records agree and harmonize, and how the law which God originally made in Israel was carried out to the letter and detail in the life of the blessed Christ. Could this custom and these laws be generally known and understood, there would be no difficulty in understanding the Scriptures and genealogical records in both Matthew and Luke. The word of the Lord will stand fast forever.

But further: The record says that "the scepter [tribal distinction] shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10. Does history prove this text true? After Christ came, for many years the tribe of Judah still outwardly continued its existence. When the Saviour pronounced the terrible woes upon the Jews, it was to let them know that nationally now they were to come to an end. Forty years after the Saviour ascended, the temple and the city of Jerusalem were destroyed. The archives of the temple where the genealogical and other records were kept were destroyed, and from that day to this, there has not been preserved the genealogy of the Jews, of the tribe of Judah and of Benjamin. No Jew to-day can trace his record back to the days of Abraham; no Jew can truly and literally produce

the records of his tribal ancestry. The ancestry went with the land ; since there is no land, there can be no ancestry. The land and the ancestry went with the temple service ; since now there is no temple service, there can be no divinely preserved genealogy in this world.

For nearly two thousand years there have been no tribal distinctions. The tribe of Judah has passed away, and has lost its distinctively tribal standard ever since the destruction of the temple at Jerusalem, and since then the Jews have been scattered. Since then, no Jew can really prove to which tribe he belongs. It is true the orthodox Jews claim a certain traditional tribe, but there is no real proof for this. Their belief in this traditional idea is simply handed down from father to son, from one generation to another. Should the demand be made to-day, as it was made in the days of Ezra and Nehemiah, for the Jews to prove their pedigree, there would not be any place now to search for any records. There are none now preserved.

Thus we see that the tribal distinctions of all the tribes have been removed. All their tribal badges are gone, and there are none now to prove where the Jews belong. But the text said that the tribe of Judah would remain till Shiloh came. Since their tribal distinction is gone, it is clear and evident that Shiloh, the Messiah, must have come.

But the text said that after Shiloh came, then the people would gather unto Him. There would be no more tribal recognition ; there would be no more tribal gatherings. People would no more call themselves in this world as belonging to a certain tribe. There would then not be any people or peoples who would say that they had certain

distinctive signs or marks that they belonged unto a certain tribe. But after that time, when the Shiloh or Messiah, came, the people would gather unto Him.

Now what does history prove? Is there anything that will substantiate this statement at the present time? Let us see. It must be clear to all that the Shiloh here in the text is the Messiah. If it were necessary, we might bring an abundance of proof in addition to what has already been produced to prove that this Shiloh is the Messiah. But what is meant by the term Messiah? Here is what the Scripture says:

“He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.”

“The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.” John 1:41, margin; 4:25.

Here we observe that the term, Messiah, means Christ. Now the word, *Messiah*, is a Hebrew word, and means “anointed.” See Psalms 2:2. But the word, *Messiah*, which in Hebrew is *Me-she-ach*, is, in the Greek, *Christos*. That is, the Hebrew word, *Messiah*, and the Greek word, Christ, mean the same thing; that is, anointed. Then the word Messiah or the word Christ, is anointed. Then the text, Gen. 49:10, would really mean that the scepter, or tribal distinction, would not pass away from Judah, till the Messiah, or the Anointed One should come; after that time, after He should come, then the people would gather to Him. But the word, *Messiah*, and the word, *Christos*, are the words from which we get Christ and Christian.

When Christ came into this world, we know that God anointed Him with the Holy Ghost and with power. Mark 1:9-11; Acts 10:38. But we read that soon after He went away, in the city of Antioch, His followers or disciples were called *Christians*. Now this word, Christians, comes from the same word that we have Messiah or Christ. And ever since that time, in every land, in every age, in every clime, there have been followers of Jesus of Nazareth, and all these followers and believers in Him have been called Christians. There is not a land on earth where the gospel of Jesus Christ has ever been preached, but that there were some people who believed on Him. These persons who believed on Him have been, and still are, called, Christians. Now this is singular; this is remarkable; this is wonderful; but is not this what the prophecy says? The prediction was that after Shiloh came the people would be gathered unto Him. They would be gathered to the Messiah. They would be called by His name. They would be called Christians. Thus we see that very thing fulfilled.

So we see that the genealogies of Luke and Matthew are both correct; Shiloh has come; Judah has gone, and the tribal distinction has gone; the laws of Israel and the customs of the Jews all prove conclusively that the word of God is true, and, bless God, the word of the Lord endureth forever.

2. JOHN THE BAPTIST : WAS HE THE FIRST PERSON
WHO INTRODUCED BAPTISM ?

Much has been written concerning the subject of baptism, and by many it is claimed that when the Jews came into the wilderness to hear John, his message to them of the baptism of repentance was a new idea. But this was not so. Baptism had been known among the Jews for many years prior to this time ; in fact, it had become part of a test among the Jews when a stranger wished to adopt the Jewish faith and become a proselyte. The rabbis laid down the law, even before the temple was destroyed, that if a man wished to become an Israelite ; that is, if a man wished to become a proselyte to Judaism, it was impossible for him to turn to this faith without a sacrifice, circumcision, and baptism.

Since the temple has been destroyed, and there can now be no sacrifices, the rabbis teach the following law concerning the person who wishes to become a proselyte, a believer in the teachings of Israel :

“ At the present time when there is no sacrifice, circumcision and baptism are necessary, and when the temple is rebuilt, he must bring a sacrifice. A *Ger* [or stranger, literally, a Gentile] who is circumcised but not baptized, or baptized but not circumcised, is not a *Ger* until he be both baptized and circumcised.”—*Quoted from Talmudic writings.*

It is evident that the rabbis have perverted the Hebrew word *Ger* which originally meant “stranger” to mean “proselyte,” a person who wished to become a believer in the truths given to Israel. This is evident from the state-

ment found in Deut. 10 : 19, where it is written : "Love ye therefore the stranger ; for ye were strangers in the land of Egypt." The Hebrew words in this text, translated, "strangers " and "stranger," are *Ger*, singular, and *Ger-im*, plural. Of course the Israelites were not proselytes when they were in Egypt.

Still it is true that the Jews believed and practiced baptism. In a treatise of the Talmud, called, *To-ho-ros*, purifications, there is much said on cleansing and purifying, meaning largely ceremonial cleansing from outward defilement. But it is also true that the Jews believed and taught that baptism did have some meaning in connection with the cleansing from sin, and they knew that in the days of the Messiah, when He should appear, that the cleansing of sin would be associated with the washing with water. Israel had been taught this in the Bible, and they knew that it would mean much more when Messiah came. See Ps. 51 : 2, 7 ; Isa. 1 : 16 ; Jer. 4 : 14.

But the word which is used by the rabbis to indicate the baptism of a man who desired to become a *Ger*, or proselyte, is the same word which is all through the Bible used to dip, to dip in, to immerse. The Hebrew word is *To-val*, and at times the Jews would have the proselytes literally take a whole bath. The candidate was obliged to cover himself all over with water ; by so doing he indicated that as far as was in his power, he wanted to wash himself thoroughly.

So when the Baptist proclaimed his mission to the Jews, he associated his work of preaching with the washing of water, but unto repentance. There was this difference,

however. The Jews were allowed to do their own washing and dipping; now the Baptist told them he was to perform the ceremony upon them, doubtless indicating to them that they were not able to cleanse and purify themselves, but there was One who had come that had the power to cleanse and purify them; that is, the Messiah, the Anointed One. This baptism was associated with repentance; the one was part of the other. They were to see that now the time had come when the Messiah was to appear, and the baptism which they had known about, to introduce a man to Jewry in order to make him a *Ger*, a proselyte, was to be used by this forerunner of the Messiah as a symbol for the cleansing of their sin. As one writer has beautifully said:

“John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptized them in the waters of Jordan. Thus by a significant object-lesson he declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah’s kingdom.”—“*Desire of Ages*,” chapter 10. See also Matthew 3:1–12; Acts 2:37, 38; 3:19; Titus 3:5.

This never meant either pouring a few drops of water on the persons receiving the rite, or in anywise sprinkling them in a slight manner. The washing was a complete covering of the individual who had the ordinance performed. Later, after the Saviour died, the significance was added to it to represent the burial and resurrection of the Saviour.

3. CHRIST THE MEDIATOR.

The term, mediator, is found in the New Testament only, and is used only by the apostle Paul. It is used six times in the New Testament; twice when writing to the Galatians in connection with Abraham, the law, and the promise, once to Timothy whose mother was a Jewess, and three times to the Jews, as recorded in the book of Hebrews. See Gal. 3:19, 20; 1 Tim. 2:5; Acts 16:1, 2; Heb. 8:6; 9:15; 12:24. There is no doubt but that Paul wished to teach the people a simple truth concerning Christ, by illustrating a certain custom the Jews had. This custom evidently had its origin back in the days of Abraham, but it developed into a strong factor among the Jews, either during the days of the dispersion the first time or soon after.

This was the custom of introducing young people for marriage. There had grown up in Israel a class of men called *Shad-chon-im*, the singular is, *Shad-chan*. Their purpose or their object was the bringing together of two parties for a marriage contract. The beginning of it doubtless dates back to the time when Abraham sent Eliezer his servant to the country of the Chaldees to get a wife for his son Isaac. See Genesis 24. The business of the *Shad-chan* is to bring young people together, and to do what he can to introduce them to each other, and to make them acquainted. The people generally are strangers to one another. This man will go to either the one person or to the other, and tell this one person of a certain other person he has in mind with whom he wishes him to become acquainted. The *Shad-chan* will do all in his power

to assure the individual that the other individual is pleasant and agreeable, and if he would only be willing to become acquainted with this person, he is sure that he will be greatly pleased and delighted, and the results will be gratifying to both.

Then the *Shad-chan* plans to bring the two persons together. Having done all he can to assure each that they will be delighted to meet the other, he arranges an appointment to have the two persons meet, and in this way they are introduced to each other. This man after a time received the name of the middleman, the one to bring strangers together, and have them made as one. He became a very important factor in Jewish social life.

After the young man and the young woman became acquainted and had learned to love each other, this *Shad'-chau*, or middleman, would suggest that there should be a *t-no-yim*, or betrothal. At that time, stipulations are made about the arrangements and the agreements of the marriage, and the mediator is paid a certain amount of money for his labor and for his kindness. Both parties express their appreciation to this person for his interest and for his effort, and he is always remembered as the man who brought these two persons together. He was the mediator, the middleman.

What a forceful illustration this is of the Mediator, the One Mediator between God and man, the man Christ Jesus. On account of sin, man had become a stranger to God, and was alienated from the life of God. Eph. 2:11, 12; 4:18. He was separated from God on account of his sins. Isa. 59:1, 2. The separation was so great that

man could not in anywise come to God ; for if he came to the Father, he must pay the penalty for his sins, as the death sentence had been passed upon him, and was still hanging over him. Gen. 3 : 17 ; Rom. 5 : 12.

Christ, the Son of God, saw this condition of man, and with the will and consent of the Father, left His glorious throne, and decided to do all in His power to bring man and God together. He therefore became the great Middleman, the Mediator. He came to this world and told us all about the Father. He told us how good and how kind He was, and if we would only be willing to listen to His voice and to become acquainted with Him, we would surely love Him. The Saviour assured the Father that He would do all in His power to assume the responsibility for man, would take the place of man, and would seek to bring man back to God, if the Father would accept Him. Luke 19 : 10.

Thus the Saviour, Jesus the Son of the living God, came to this earth, and as God, He brought the Father to men, and as man, He raised man up to God. In this way, He became the One Mediator between God and man. After He has us introduced to, and we become acquainted with, the Father, He does all in His power to prepare us for the marriage. Rev. 19 : 7-9. There is a wedding to be held by and by, and at that time we shall be united with the Father. We shall always be grateful to the blessed Mediator for His kindness and interest in us, in bringing us together with God, and making us one in Him. Eph. 1 : 10 ; 2 : 7.

4. THE LEVITES AND THE WEEK: AN ILLUSTRATION
OF MATTHEW 28:1.

As is well known, the week from earliest times has been divided into seven days. Six of these days are called working days, and the other day, the last day, is known as the Sabbath. See Eze. 46:1; Gen. 1:1-31; 2:1-3; Ex. 20:8-11. The Israelites have always had this reckoning, and have ever kept count by it. The Lord gave them much instruction concerning the Sabbath, and everything was done by the Lord to have the people keep count of the days of the week. Numbers 28:26.

For many centuries the priests and the Levites had a method of keeping track of the days, and this, too, in a very interesting way, so that it could be observed with a great deal of pleasure. In fact the Jews had come to learn that one great object of the week was the Sabbath. So with them everything pointed to the Sabbath. At the time of the second temple, therefore, there was introduced the following custom among the Levites which was used in connection with the daily service of the sanctuary:

Seven Psalms, from the one hundred and fifty, were selected, and every morning one of these Psalms was used in connection with the temple service. It was something along the same line as we would use a hymn of praise before we begin the service.

On the first day of the week they would say the following: "This is the first *in* the Sabbath, in which the Levites would say the following in the temple." Then would follow the Psalm. On the second day of the week they would say:

"This is the second *in* the Sabbath, in which the Levites would say the following in the temple." Then another Psalm especially for that day would be quoted.

On the third day they would say as follows: "This is the third *in* the Sabbath," etc. Thus they would repeat the same expression every day, as each successive day would come, but each day would always point forward to the Sabbath. When the Sabbath would come, they would say, "This is the holy Sabbath," etc.

In this way every week the Levites would repeat the seven different Psalms, and every day they would look towards the Sabbath; that is to say, the climax of the week was the Sabbath, and each day of the week looked forward to this Sabbath day. Thus after a time, with the Jews the Sabbath and the week became almost synonymous. The Sabbath being the last day of the week, when the Sabbath had come and gone, another week had come and gone; and a new week would begin at the close of the Sabbath.

There had also grown up among the Jews a custom of having a service in connection with the beginning and the ending of the Sabbath. At the beginning of the Sabbath, after the mother of the house had lighted and had blessed the Sabbath candles, as mentioned in another part of this book, the father of the family would pronounce the benediction or the blessing on the Sabbath with a cup of wine. This service at the beginning of the Sabbath was called, *Kid-desh*, literally meaning, holy or hallowed. This word comes from the same Hebrew word, *Kad-desh*, which means, holy. This service was hallowing the Sabbath.

At the close of the Sabbath, as the sun was setting, the other service was held, and this service was called, *Hav-do-lah*, literally, division. This word comes from the Hebrew root word which means to divide. At this time the man of the house would take a cup of wine, some spices, a candle, and in this way, by pronouncing this blessing, he would divide the Sabbath from the next week. From this time on, now that the Sabbath was ended, it would begin to dawn, or be on the way, towards the first day of the week. So the Jews would regard the time when the Sabbath was divided on Saturday night, till the daybreak Sunday morning, as the dawning towards the first day of the week. In other words, now that the Sabbath was divided and the week fully gone, it was getting to start towards another week, and by the people was recognized as being on the way towards the first day of the week, or towards the first of another Sabbath. The people having been so accustomed to enumerate the days of the week with the Sabbath in view, it is easy to see what is meant therefore in that text, when it says that the Sabbath was ended, and it began to dawn towards the first day of the week, or the first of the Sabbath. Every day with the Jews was a looking forward towards the Sabbath, as when it came, another week was done and finished.

With this thought in view, one clearly sees what is meant by the text in Matthew 28 : 1.

5. THE GIVING OF ALMS. MATTHEW 6.

The question is often asked by the student of the Bible, what the Master means when He says in Matt. 6:1, "Take heed that ye do not your alms before men." In the margin of this verse, in place of the word, *alms*, we find the word, *righteousness*. What does it mean, not to do your righteousness before men, to be seen of men?

It may not be generally known to the Bible reader that the Jewish rabbis have literally perverted the meaning of the word, *righteousness*, and made it to mean something entirely different. The word for righteousness in the Hebrew is, *Ts-da-ka*. This word can be found many times in the Bible, and everywhere the word is used for righteousness. This is generally recognized in the word of God. But the rabbis have taken the word and made it to mean the giving of alms, or the giving of money. Inasmuch as God requires of His people a pure righteousness, and inasmuch as the people do not now have any righteousness as pointed out in the word of God, the rabbis have taught the people that what God requires of His people now is to give alms to the poor folks. By so doing, they will secure to themselves true righteousness, and a place in the garden of Eden with Abraham. So in the Talmud is found the following:

"It is a commandment of precept to give alms [literally, righteousness] to the poor of Israel, as the poor hath need, if it be in the power of the giver, for it is said, 'Thou shalt open thine hand to him wide.'"

Here the rabbis teach that to give money to a poor person is really to give the man a certain amount of righteous-

ness. But they also teach that to give this alms is really procuring for one's self the greatest of all meritorious acts. Here is the statement from the Talmud, the Jewish law :

"We are bound to be more careful respecting this commandment of alms [literally righteousness] than about any other of all the affirmative precepts, for the giving of alms [or righteousness] is a sign of the seed of the righteous Abraham our father, as it is said, 'I know him that he will command his children to do alms.' It is only by the giving of alms [or righteousness] that the throne of Israel is established, and the law of truth standeth, for it is said, 'By alms [literally, in righteousness] thou shalt be established!' [See Isa. 54:14.] It is only by alms [literally, righteousness] that Israel shall be delivered, for it is said, 'Zion shall be redeemed with judgment, and her converts with alms' [literally, righteousness]."

And further the rabbis teach that "Almsgiving [literally, righteousness] annuls the evil decrees, and in famine it delivers from death, as happened to the widow of Sarepta." These quotations are taken from the Talmud, the treatise entitled, "The Laws of Gifts to the Poor." And in the prayer-books used for the Feast of the Blowing of Trumpets, otherwise known as, the New Year, and also for the Day of Atonement, there is found the following statements :

"And Repentance, and Prayers, and the Giving of Alms [literally, righteousness], will cause the passing over of the evil decree;" that is, that by their giving of money, the Lord will overlook all the bad things which the people have done, and render to them a good decree on the Day of Atonement.

It must be clear, therefore, to the reader that the object of the Jews was to give as much money as they could to the poor, and in as public a way as possible, in order that the people might see how much righteousness the giver was accumulating. So at times, the donor would hire a band of instruments, and parade himself with others of his own to the temple where the chest was located in which the money was to be deposited. Then in the eyes of all the people who had gathered, he would drop the money in the lid of the chest, and was often envied by many people because he had purchased to himself so much righteousness. Matt. 6: 1-4.

Righteousness is not money, and righteousness does not mean the giving of money. Jesus Christ is the righteousness of God, and if people wish to give something to the cause of God or to help their fellow men, they should give it in a way that God only would take notice, but that they would enjoy the true righteousness of God.

AN ANCIENT CUSTOM, AND WHAT IT MEANT.

I COR. 16: 1, 2.

It is very clear from the Scripture that the apostle Paul introduced among the Gentile Christians a number of customs which had been in vogue among the Jews, to illustrate certain truths of the gospel of Christ. Some of these customs were introduced for the carrying forward of the work of God, since they were so strongly established among

the Jewish people, and since there was much in them which the Spirit of God saw could be utilized for the advancement of the work of God.

For several centuries before the advent of Christ, there had arisen a custom among the Jews for providing for the needy poor at Jerusalem. It came about something as follows : It is well known that when the Jews entered the seventy years' captivity in Babylon, many of them were scattered into different parts of that great empire. When the time came that the Lord desired the children of Jacob to return to their own land, to Palestine, He had the kings of Media and Persia issue a decree to this effect. Cyrus, Darius, and Artaxerxes accordingly did declare that the people of God could return to their own land, and the kings did all they could to assist the Jews in restoring their worship at Jerusalem.

But we know from the records of the Bible that all the Jews who went into the captivity did not go home to their own land. We find thousands returning to Palestine at the time of the command of Cyrus, king of Persia, and this was equally true when the other kings previously mentioned issued their decree. But there were many tens of thousands of Jews who still remained in the countries whither they had been scattered. This is evident from reading the books of Esther, Jeremiah, Zechariah, and Haggai. It is made clearer still that this is so, by the reading of Acts 2, the first eleven verses.

During the several centuries before the advent of Christ, hundreds of thousands of Jews flocked to Jerusalem, and the holy city contained more Jews than it could support

properly. Frequently there were insurrections, pillages, and other causes of devastation, until thousands of the Jews of the land had become poor, and were greatly in need of assistance.

Then again, many thousands of Jews would make pilgrimages to the city, and not infrequently large numbers of these would remain in Jerusalem. This, too, naturally added to the poverty of the people, until there were large numbers of the children of Abraham who were quite destitute. Several times each year, thousands of Jews from these other lands would come to Jerusalem to worship before the Lord. At the festivals and at other holidays, a great many of these loyal children of Abraham would still come to the temple and to the holy city to worship before the Lord their God. Many of these tourists were wealthy, having established large business interests in these eastern lands. When they came into the holy land, and saw the poverty of many of their brethren in the flesh, they realized that something had to be done in order to assist them in their need.

So there was instituted a systematic method of helping these poor Jews in Jerusalem. These Jewish brethren in the foreign lands decided that they would set aside a certain amount of money each week for these poor Jewish brethren, and then when some of the merchants would go to Jerusalem on business, or when some of the people would go to the city to worship, or when some of the proper persons would come from Jerusalem to visit their brethren in these different lands, they would send back this money to their poorer Jewish brethren in Jerusalem.

About the time of the advent of Christ, this had become an established custom, and in this way thousands of the poor Jews were greatly helped during their poverty and their distress. The rabbis had taken the matter up, and had systematized it in such a way that the Jews in all lands well understood the method which had been adopted to assist the poor Jewish brethren. During the year, the rabbis would send duly constituted authorities to collect this money, and these funds were known as the money for the poor Jews at Jerusalem.

After Christ had come and had declared His gospel to men, a bitter prejudice had arisen amongst many of the Jews in Jerusalem, as well as out of it, against all those who should accept the teachings of the Nazarene. In fact, the time had come when any person who would accept the Saviour was anathematized, and cast out of the synagogue. To the Jew who was wealthy, this meant social ostracism; but having means of his own, such a person did not mind the effect it had upon him from a monetary point of view. But to the Jew who was poor, and especially to the one who was dependent upon the gifts of his Jewish brethren, this worked a great hardship, for we know that the Saviour preached the gospel to the poor, and there were many of His followers from among this class of people. But the Lord Jesus never left those who trusted in Him.

He had made provision for the poor, and told His followers that they had the poor with them always, and they could help as they desired. But we read there came a famine in Jerusalem, and this famine was predicted by the prophet Agabus. The apostle Paul, knowing the custom

which was in vogue among the Jews to help their poor Jewish brethren, suggested, through the influence of the Holy Spirit, that this plan be carried out to help the poor brethren in Christ at Jerusalem since it had been so well established among the Jews. Being impressed with the utility of this plan, everywhere he went he taught the Gentile Christians that they should adopt this plan as a method to raise funds to help the poor brethren. So it had become part of the gospel plan that every person should lay by himself at home every first-day morning a certain amount of money, according to the manner in which God had prospered him during the previous week. If he had been blessed of God abundantly, then when he considered his financial standing on first-day morning, prior to the beginning of his labors for that week, he should deal with the poor Jewish brethren as God dealt with him. If he had been prospered much, then he should impart much.

The author well remembers when a boy at home in the early years of his life, how his father followed this custom regularly and methodically, for the same plan is still followed by the orthodox Jews the world over, to support the poor Jews at Jerusalem. Many a time he has seen his father early Sunday morning take account of the amount of business he had done during the previous week, and then he would take some of this money and deposit it in a tin box which was kept in a conspicuous place in the room in which the family lived the most. Every pious orthodox Jew has such a tin box, which has an opening in the top of it, and around the face of it is placed a label written in

Hebrew letters, the title of the label bearing this inscription, "Alms to the Poor Jews at Jerusalem." When friends call at the house who do not live in thickly settled Jewish communities, they are invited to share the blessings of giving to their poor brethren. But the regular, pious, orthodox Jews attend to this matter most generally as the first item of business after they have conducted their worship on the morning of the first day of the week.

Periodically the Jews send a certain delegated individual, who bears the credentials of the synagogue or council having this matter in charge, and the matter is attended to by him. He takes this money with him, leaves a receipt for the same, if the person desires it; if not, he goes on his way, and the money is sent to the poor Jews at Jerusalem.

Thus we can see how the apostle Paul introduced this custom in the early Christian church to support the poor brethren in Christ, and at the same time he taught the early Christian church what should be their first item of business on the first day of the week. It also illustrates how methodical the work of God should be for the carrying forward of the Lord's cause, and how every person may have a part in assisting the poor people that they may learn about the gospel of the Son of God.

7. PURGING THE LEAVEN. I COR. 5:7.

As a result of the commands of the Lord to Israel to prepare for the Passover service, there had grown up a custom among the Jews of purging or cleansing the house and its utensils, which contained a great deal of significance. The apostle was so impressed with the importance of it, that the Spirit of God led him to use it to teach a great truth to the church of Christ.

For several days prior to the Passover, the Jews began to cleanse the house. Everything in the house had to be purified, and all the larger vessels had to be thoroughly cleansed and scoured that nothing of a defiling character should remain during the days of the unleavened bread. At this Passover time of the year, defiling meant anything that had any particle of food or edible substance which was used by the Jews during the other weeks of the year. In this way everything was removed from the house which had any leaven of any description. Every Jewish family was obliged to have a separate set of dishes for the Passover days, and the dishes which were used during the rest of the year, after they had been thoroughly cleansed, were secreted in some retired spot in the house which would not be used during the seven days of the feast, and would be completely covered out of sight.

After the house is thoroughly renovated, and all leaven is cleansed from the home, on the day before the Passover, the man of the house, generally in the afternoon of the day, will take small pieces of bread, and deposit a piece in each room and hallway in the house. These pieces he will leave in these places till after the day is finished, or till the

stars appear. At that time he will take a prayer-book in his hand, a wooden spoon, and a feather. He will be accompanied by the youngest boy of the family, who will carry a lighted candle to assist his father. When the parent comes to a piece of this bread, he stoops and gathers it into this wooden spoon with the feather. After he does this, the boy places the light close to the spot where the bread lay, to see if there are any of the crumbs remaining. Should there be one crumb left, not larger than the head of a pin, the man has to work with his feather, till he succeeds in placing it in the wooden spoon.

In this way the father and the son will pass from room to room and from hallway to hallway, and gather up the pieces of leaven as they are called. In no place where this bread has been deposited must there be allowed to remain a single crumb of this leaven; for this act that the father is now performing is the last act before the Passover service shall be observed in the home.

When the bread is all gathered up, the man of the house will take the bread, the feather, the candle, the wooden spoon, and a piece of cloth or string, and tie them all together. During his search, however, he is not allowed to touch this bread with his hands, for he has already been to the bath, and had his ablution. Should his finger in anywise touch any of this leaven, he would be defiled, and it would be unlawful for him to eat the Passover.

After these articles are tied together, the male parent deposits them in a secret place for preservation during the night, and at ten o'clock the next morning, or, as the Jews term it, the fourth hour, the man will bring these things

forth, and will burn them. By so doing, he has shown that his house is now cleansed from all defilement and from all leaven, and he is about ready to eat the Passover supper and to observe the days of unleavened bread. This whole service is called, "Purging the Leaven."

Before the master of the house begins to remove this leaven, he makes the following prayer: "Blessed art thou, O Lord our God, King of the Universe, who hath sanctified us with his commandments, and hath commanded us to remove the leaven." From the time that this blessing is pronounced till the time the search for the leaven is completed, strict silence must be observed. No one is allowed to speak a word. While the search is going on, the man will repeat these words:

"All manner of leaven which is in my possession which I have not seen, shall be accounted null, and shall be regarded as the dust of the earth."

Then when the man comes to the burning of the leaven, he says the following:

"All manner of leaven which is in my possession which I have removed, and all manner of leaven which I have not seen and have not removed, shall be null, and shall be accounted as the dust of the earth."—*Laws for the Searching of the Leaven.*

With this custom the apostle teaches a great truth. The leaven in the Bible is used as an illustration of malice, sin, and hatred. 1 Cor. 5:8. The candle in the Bible is used to illustrate the word of God. In the 119th Psalm, verse 105, it says: "Thy word is a lamp unto my feet, and a light unto my path." But the word for lamp is in the

margin candle. In fact the Hebrew word, *Narc*, is largely translated candle in the Old Testament. See Ps. 18 : 28 ; Jer. 25 : 10 ; Prov. 24 : 20 ; Zeph. 1 : 12. In Bible times the light which people had to see by in Jerusalem was from candles. When a person wished to go out at night in the dark, he would take a candle with him to see by, and if he wished to show a stranger about the city who did not know the way, the resident would place the candle at the heel of his shoe or sandal, and the guest would keep his eye on the candle. By so doing, he would be able to follow the friend, and at the same time save himself from stumbling over stones and other obstructions. So the candle represents the word of God.

The fire in the Bible represents the Holy Spirit, as will be seen by reading Matt. 3 : 11 ; Acts 2 : 34. The lesson evidently is this : Christ who was slain is the real Passover ; yes, He is our Passover. 1 Cor. 5 : 7. Before we can eat the Passover truly, we must have our homes, our hearts, cleansed from all sin, from all the leaven of defilement. In order that we might be free from this leaven of malice and sin, we must search our hearts with the word of God, the candle of the Lord. We must have this candle to see that not one little sin, if it be not larger than the head of a pin as it were, shall be allowed to remain in our hearts ; for if one sin remains there, the whole life will eventually be leavened, and we shall not be fully clean nor prepared to eat the Passover. When the leaven is all searched and found, and when it is all gathered up by the aid of the candle of God, then the fire of the Lord, the Holy Spirit, will burn it and consume it that it be destroyed.

8. THE COUNCIL AT JERUSALEM. ACTS 15.

Many persons have thought it strange that the apostle Paul should take the stand he did at that council at Jerusalem against circumcision and the observance of the law of Moses, and yet shortly after this conference he circumcised Timothy, and frequently throughout his writings he freely cites the teachings of the law of Moses to prove the truth of the gospel of Christ. See Acts 16:1-3; 1 Cor. 9:7-10; Heb. 10:28, 29; Acts 26:22. There is nothing at all inconsistent in the course of the great apostle to the Gentiles. It was quite consistent for him to do as he did, since he himself stated repeatedly that circumcision of itself is nothing, neither is uncircumcision anything; the keeping of God's commandments, that was everything. 1 Cor. 7:19. He also knew that the foundation for all the truth of the gospel was based on the writings and teachings of Moses. See John 5:45-47. He could not do otherwise. But if the reader can understand the conditions which existed at that time, and what was involved in the question of circumcision and the observance of the law of Moses as Paul understood it and as the rabbis and teachers wished to enforce it, it will be seen in an entirely different light.

The apostle in referring to this matter and experience said, "And that because of false brethren unawares brought in, who came to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Gal. 2:4, 5. It would seem from this Scripture that there

were certain false Jewish teachers, who professed outwardly to believe the gospel of Christ, but who were inwardly still clinging to the bondage of Judaism ; for these teachers taught : “ That it was needful to circumcise them, and to command them to keep the law of Moses.” If not, they could not be saved. See Acts 15 : 5, 1. But for a Jew to be circumcised and to keep the law of Moses meant that these things must be observed in the light of rabbinical interpretation and rabbinical exposition. The man to be circumcised must observe it with all the rites, the ceremonies, the laws, and the detailed punctiliousness that the rabbis prescribed. Scores and hundreds of laws had been made by the rabbis which literally bound the people as with fetters, that they might carry out to the very letter all the explanations and interpretations which the teachers had made and commanded. If any of these man-made rites were overlooked or passed by, the offender was liable to receive the, *Ma-kath Mar-doos*, the flogging of rebellion, which was “ forty stripes, save one.” 2 Cor. 11 : 24.

Circumcision did not mean merely the act or the sign as the Lord originally gave it to Abraham and Moses. It meant a feast ; it meant a certain man to perform the service ; it meant that a certain amount of money must be paid for the service ; it meant that many people must be invited, and many things must be gone through with. Everything that was done in connection with the service was a *Mits-vah*, literally a commandment, but technically a meritorious act. If all these details were not carried out, and the synod found it out, the man was liable to a fine, to flogging, or to some other form of persecution.

But this was not all. To do the things which the rabbis commanded, meant virtue, meant salvation, meant eternal life. One reason it is claimed why the Lord has preserved Israel all through these serious times of trouble has been because they have so faithfully adhered to the covenant of circumcision. Here are some striking rabbinical statements concerning this matter of circumcision:

“It is an affirmative precept, binding on every man of Israel, to circumcise his son; and this is greater than any other of the affirmative precepts, for there is a threat of excision attached to it; and further, on account of it, thirteen covenants were made, as is recorded in the chapter of circumcision. Abraham was not called perfect until he was circumcised, and by the merit of circumcision, a covenant was made with him respecting the giving of the land. It also delivers from the judgment of hell, for the wise men have said, that Abraham our father sits at the door of hell, and does not suffer any one that is circumcised to be cast into it.”

“Every one who breaks the covenant of Abraham our father, either by not being circumcised or by becoming uncircumcised, has no part in the world to come, even though he possesses a knowledge of the law and good works.”—Quoted from the Talmudic Writings, *Yo-reh Da-eh*, The Way of Knowledge.

From these statements it will be observed that salvation, righteousness, everlasting life, and all the future promised land depends upon the carrying out of the act of circumcision. If a person is not circumcised, he is not and cannot be a child of Abraham, and if he is circumcised, then

all the glories of eternity are opened unto him. But there is nothing said in the Bible about thirteen covenants made with Abraham. There is nothing said in the word of God about Abraham's sitting at the door of *Ge-hen-na* to keep out of there all who are circumcised. These things can be found only in the writings and teachings of the rabbis. Therefore it is necessary for every Jew to go to the books and writings of the rabbis and to learn therefrom what they say about these things. The people must know and must understand every detail and minutia concerning these things. If one does not observe them all, then one is liable to the "flogging of rebellion," and possibly to excommunication. But for a Jew to endure such things in this life, means the loss of eternal life. Therefore to the Jews at that time and to the orthodox Jews since, the question of circumcision and the law of Moses means eternal life. The way the rabbis have taught these things meant for the people to understand correctly the knowledge of God in these things.

To admit this to be true, however, would be to deny Christ and the need of the atonement of the Saviour. If the Jews could go on with these traditions after Christ came with the light He and the apostles had given concerning the gospel, what was the need of the whole scheme of the gospel. Then the work of Christ meant nothing, and the mission of Christ was a failure. In other words, the object of the Judaizing teachers was to get the people to lose sight of the work of Christ and the salvation by His blood, and to return again to Judaism and its rabbinical bondage. But the Lord Jesus came to make men free

from these things. John 8 : 32-36. It was on this ground that the apostle protested so hard against these men, and on this ground that he would give them no quarter. Christ came to make men free. His life and character revealed the true meaning of all the ordinances. They were a means to an end. He, Jesus, was the end. Rom. 10 : 4. But the rabbis made capital out of all these things, that they might fasten their own ideas upon the people, and thus keep them in bondage, and lead the people away from the simple gospel of Christ, the power of God to save men. If the apostle had allowed these men any quarter, and had permitted them to have any foothold, he realized that the whole work of the gospel would be in danger, and the plan of salvation would be made null. This thought is what he presented to the Galatian brethren, some of whom had become affected by these teachings. He said that if they were circumcised, as these teachers demanded, then the work of Christ meant nothing to them. Then they must do the whole law; they must carry out all the rabbinical ordinances, and Christ would profit them nothing. Salvation would then be of works, and not by faith. Gal. 5 : 1-4. But Christ had come to redeem men from the bondage of sin and of rabbinism. To accept Christ was to nullify all the works of the flesh, and to cast aside the follies and vanities of rabbinical teaching and rabbinical salvation.

The council decided according to the Holy Ghost, and the decrees were given everywhere that rabbinism had no part in the plan of God for the saving of souls. Acts 15 and 16. Peter, too, thanked God that the Lord had de-

livered the people from the bondage of sin and tradition, and it was not a desirable thing to return to. Acts 15: 10, 11. This bondage was not the law nor the ceremonies as given by God; the bondage was the customs, rites, ordinances, and laws which the rabbis had heaped upon these things and placed upon the shoulders of the people to bear. Matt. 23: 1-4. Not to do any of the things the rabbis taught concerning these laws, meant loss of life. To do them, and to perform them in a punctilious manner, meant salvation and eternal life. If this be true, then there was no need of a Christ, and there was no need of the gospel of God in His Son Jesus Christ. This was the point at issue, and the truth prevailed.

9. TRADITION OF THE ELDERS. MATT. 15:2.

Scores and hundreds of traditions have been made by the elders and the rabbis, and they fastened them upon the people as the binding obligations of the law of the Most High. We cannot begin to give these traditions here, as they would require many volumes to merely mention some of the least of them. But among the traditions which had been forced upon the people, the washing of the hands and the washing of the pots were among the most prominent. The Saviour had a contention with the rabbis on these questions, as will be seen by reading Matthew 15 and Mark 7. These rabbinical laws were

very strict and extremely exacting. There was not a single word of God as a basis for these laws, and the rabbis so admitted to the people.

In the rabbinical laws of washing it is plainly stated: "We have explained long ago, that the washing and bathing of the hands are derived from the words of the Scribes." —*Hilcoth Mikvoth*, Laws of Washing. Yet the rabbis have made the following law in connection with this service: "Every one who eats bread without the washing of the hands, is as guilty as if he had committed adultery." —Quoted from the Talmudic Writings, *Sotah*.

We all know what is the penalty for the violation of the seventh commandment. It is easy to infer what conclusions the rabbis would reach if the people should violate this law. But it may be asked, Is there record of any person's ever suffering such a penalty for the violation of this law? The Talmudic writings will answer the question for us. In the work entitled, *Orach Cha-yim*, The Ways of Life, is found the following: "It is necessary to be very careful in the washing of hands, for every one who despises the washing of the hands is guilty of excommunication." And of a certain rabbi it is said as follows:

"Whom did they excommunicate? Eleazar ben Chatzar, who despised the washing of the hands; and when he was dead, the tribunal sent and had a great stone laid on his coffin, to teach thee that every one that is excommunicated and dies in his excommunication, the coffin is stoned by the tribunal."

The Talmud impresses this idea still further by saying: "Every one who despises washing of hands sinks into

poverty. Rabbi Zerika says, in the name of Rabbi Eliezer, Every one that despises the washing of the hands is rooted out of the world."—*Orach Cha-yim*, The ways of Life.

As to the washing of the pots and kettles, this was brought about largely by the laws the rabbis made of not permitting the eating of milk and meat at the same meal. This matter has been referred to in the body of the work; but here we wish to call attention to the detailed regulations which brought these things about. In the Talmudic work, entitled *Ma-akoloth A-souros*, The Eating of Forbidden Food, it is said: "It is unlawful to boil meat and milk; according to the law, it is also unlawful to eat it. It is also unlawful to make any profit by it, and it is to be buried."

"Whosoever boils together a quantity of these things, a quantity of these two things, equal to an olive, is to be flogged, for it is said, 'Thou shalt not seethe a kid in his mother's milk.' [Ex. 23:19.] In like manner he that eats a quantity of the flesh and the milk, which have been boiled together, amounting in value to an olive, is to be flogged, even though he did not boil them."

"And thus the flesh of a wild animal or of fowl, whether in the milk of a wild or tame animal, is not forbidden as by the written law, and therefore it is lawful to boil it, and to profit by it. But according to the words of the Scribes, it is unlawful to eat it, lest the people should go farther, and be led into the transgression of the written law, and eat the flesh of a clean beast in the milk of a clean beast: for the letter of the written law refers only to a kid in its mother's milk in the strictest sense: therefore the wise men have forbidden all meat in milk."

It is therefore plain that these laws of the separation of the eating of the milk and the meat are solely upon the authority of the rabbis and the elders. But there were many poor people who could not afford to maintain two entire sets of dishes and kettles in order to cook the food for the family. The elders therefore allowed that certain kinds of fruit or vegetables which could be cooked in a neutral dish might be used when food was prepared either for the milk or for the flesh diet ; but after every meal these dishes had to receive a most thorough cleansing and scouring, for fear that a drop of milk or a particle of fat might have in some way come in contact with the dishes. Should this really happen, the person would be liable to excommunication, and also receive the "flogging of rebellion," always forty stripes save one.

Therefore the poor people were obliged to follow these hard and fast traditions the elders imposed upon them, and the masses regarded the observance of these things as a duty to perform in order to gain eternal life. It can be clearly seen why the Saviour denounced them for making such traditions, but especially so because the elders rejected the commandment of God that they and the people might keep the rabbinical tradition.

NOTE.—The author is indebted for some of the extracts in the Appendix to the valuable work of Dr. McCaul, that learned rabbinical scholar, who devoted so many years of his life to the teaching of the gospel, especially to enlighten many of the lost sheep of the house of Israel.

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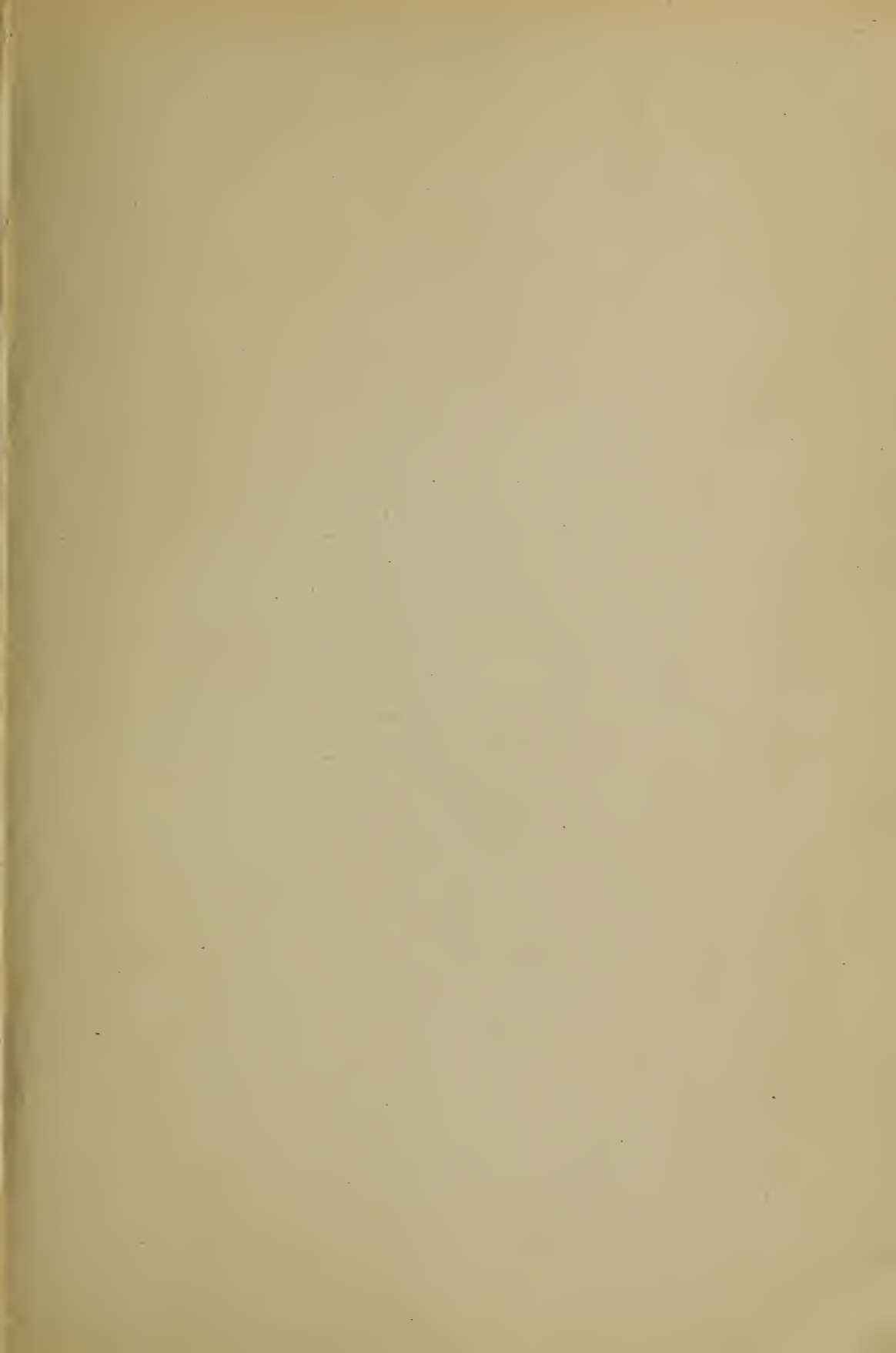
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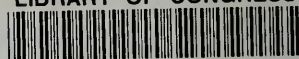
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